

THE
STUDY
OF
Sacred Literature

Fully stated and considered,

IN
A DISCOURSE
TO
A STUDENT in DIVINITY:

BY
K
THOMAS PHILLIPS.

The THIRD EDITION.

Corrected and improved by the AUTHOR.



His Studiis salubriter & prava corriguntur, & parva nutriuntur, & magna oblectantur Ingenia. Ille huic Doctrina inimicus est animus, qui vel errando eam nescit esse saluberrimam, vel odit ægro-tando medicinam. S. Augustinus.

Ausus equidem sum ab itinere cæterorum, jamdiu trito atque usitato deflectere; aliâ-que quadam ingredi viâ, quæ mihi visa sit magis emergere ex fluctibus Quæstio-num, fortiùsque & splendidiùs ad Veri-tatem contendere. Sadoletus.

To which is added,

An A N S W E R
TO
The Principal OBJECTIONS
Which have been made to
The HISTORY of the LIFE of
CARDINAL POLE.

Printed for THOMAS PAYNE, *Mews-Gate*;
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MDCCLXV.

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THE HISTORY OF THE LIFE OF
ADAM SMITH
BY
JAMES BUCHANAN
ESQ.
OF ABERDEEN
IN TWO VOLUMES
VOL. I.
LONDON: PRINTED BY J. JOHNSON, ST. PAUL'S CHURCH-YARD, 1793.

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P R E F A C E.

THE following Sheets were originally intended for the private use of a Student in a foreign University. They were, afterwards, thought not unworthy to be offered to the Public; and had the good fortune to meet with a favourable reception, not only from Persons of knowledge and discernment of the Church of *Rome*, but likewise from several of candour and impartiality, joined to the greatest abilities, of a different persuasion. And sure, if any thing could entitle an Author to the favour of the Judges and Patrons of Literature, it is the subject here treated of. For whether

we consider the *Object*, or the *End* the Writer should propose to himself, or the *Character* of the Persons, for whose benefit such a work is principally undertaken, or the *Authority*, on which it must be supported ; to draw up an accurate and comprehensive method of the Study of *Divinity*, must needs appear a Task no less difficult than important. The *Object*, as it takes in the whole extent of Christian Knowledge, and the rules, the models and observations, from which it is derived, is truly great : the *End* proposed of giving a right notion of the most sublime and necessary of all Sciences, could not be more beneficial ; nor could any connection be more intimate and inseparable than of this subject and the interests of Religion, whether they are considered as public or personal. No *set of Men* could better deserve the attention of a Writer, than those for whom

whom these instructions are designed, the future *Ministers of the Lord of Hosts*, whose lips are to be the *Repository of Knowledge*, and from whose mouth the People are to learn the *Law* *. The Plan of Studies here laid down rests on such *Principles*, as few, it is presumed, will be disposed to contest, the *Opinion* of the best and greatest men, the *Evidence* of facts, the *Reason of Things*, and the unerring *Authority* of divine truth. What Design could more worthily engage the attention and favour of an intelligent and well-disposed Reader than that whose salutary and extensive tendency is so acknowledged? The Author wishes his ability was as equal to the undertaking, as his intentions are upright, and his zeal in the attempt, sincere. He is sensible that a more masterly hand, animated by so noble an Object, would have drawn,

* *Malachi*, ch. 2.

to much greater advantage, the distinguishing and genuine Lineaments of true *Theology*: but still he hopes this Draught, imperfect as it is, will sufficiently trace out to the Student the great Lines of this Science, and be a direction to him to attain an excellence beyond the reach of this rude Sketch.

THIS encouragement caused him to give the Public a second edition, in which a great many Articles, which were but slightly touched on in the former, are treated of in a detail, which may be useful to Beginners, and entertaining, at least, to the more Advanced. And as the Work then exceeded the bounds of a Letter, the title, under which it first appeared, was altered.

IT has been objected to some passages of the former Editions, that
they

they betray a partiality, from the appearance even of which all Works designed for public use and public benefit should be clear. A deference, therefore, has been paid, in the present Edition, to this censure, of the justness of which the Author is sensible.

WHY should he have any difficulty in making this concession, when Persons, with whom he does not presume to have any thing in common, but a desire of being useful to the Public, have made it? Amongst others, *Fleury*, who has deserved a place in the *Temple of Taste*, no less than a Worthy placed there by Mr. *Voltaire* *, makes this acknowledgment in the first lines of that very performance which entitles him to

* Dire que le *Traité des Etudes* est un livre à jamais utile . . . voilà, je crois, de la Critique. *Temple du Goût.*

this distinction *. I might add, as a justification of this proceeding, if, indeed, it stood in need of any, a passage of *Grotius*, to the same purpose; where he says, "*nihil mirum videri, si processu ætatis, colloquiis Eruditorum, diligenti lectione factum ei fuerit judicium defæcatius.*"

BUT besides the removal of what was thought exceptionable; several observations have been added, to which increase of knowledge and reflection gave occasion: But the original *Plan* of the Work, and the *Principles* on which it proceeded, are still the same.

THE Author's expectation will be fully answered, if those who think

* Le discours a été retouché plusieurs fois . . . il fut composé en 1675 . . . Je le corrigeay en 1677 . . . J'y travaillay encore en 1684 . . . Je l'ay encore retouché en 1686. *Fleury, Traité du Choix & de la Méthode des Etudes* : Preface.

right and mean well, are pleased with his Performance; Et placere quæ benedicit non suo magis quàm eorum nomine delectabitur, qui rectè judicabunt. Quintilian.



(111)

[illegible]

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THE
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✠✠✠✠ L L the Learning peculiarly ne-
✠ A ✠ cessary and proper to a Chri-
✠ ✠ ✠ stian, especially to one who de-
✠ ✠ ✠ signs himself for Holy Orders,
is comprised under the four following
Heads, the *Holy Scriptures*, the *Works*
of the Fathers, *Church History*, and *Di-*
vinity. Under the Head of the *Works*
of the Fathers, the Writings of learned
and pious Men of every Age of the
Church are justly ranked; as the Lives
of holy Personages are one of the fairest
Portions of *Church History*. *Divinity*,
especially that which is distinguished by
the Name of *Positive*, is little more than
a Science resulting from the three for-
mer Heads, reduced to art and method;
and that which is termed *Speculative*, is
nothing but Reasonings, Deductions and

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Conclusions, drawn from the same Heads, particularly from the *Scriptures*. This I take to be a just and adequate Notion of *Ecclesiastical Learning*. A Student in *Divinity* should make this his first Object; and should keep it constantly in View during the whole course of his Studies. And thus, as *Aristotle* has observed, * *The perfect Knowledge of any thing consists in being acquainted with the causes in which it is contained.*

I SHALL begin with the *Scriptures*. The best way of studying them, is to be very conversant, not with Commentators, but the Text. Read it from the beginning to the end, without the help of any Expositor: Attention and Assiduity will supply the want of a Commentary. On the second reading, a great part of the Difficulties which occurred in the first, will disappear; a third reading will clear up more; and the oftener you read it, the better you will understand not only the Literal but the Spiritual Sense of it. Besides attending the public Lecture, you

* Met. I. ch. 3. & 1. Post. c. 2.

should

should give half an hour a day to this Study: its dignity and importance require it should be considered as the chief Branch of *Divinity*; and I am sorry it does not always seem to have that Time and Attention allotted in some Colleges and Universities, which it deserves, and which might well be spared from Occupation, by no means comparable to this. —I should desire that the Study of the *Scriptures* might be put on such a footing as to have them all read and explained within four years. By this Method all the Students in *Divinity* would become acquainted with them, and carry on this with their other Studies. But when this Lecture is appointed at such an hour that it cannot fail of being frequently omitted; or is given in such a manner, that a great deal of time is employed in explaining very little of the *Scripture*, every prudent Person must perceive how short of the Mark such Aims must be. —The *Historical Books* of the *Old Testament*, with those of *Wisdom*, might be read and explained the first year; the *Prophecs*, the second; the *Gospels*, the *Acts*, and the *Apocalypse*,

the third; and the *Epistles*, the fourth. As this Division seems very practicable and easy, I have ventured to propose it. I think all the *Divines* should be present at this Lecture, and be instructed to look on it as the most delightful and useful part of Theological Studies; the *Scriptures* being, as St. *Hierom* most truly says of them, † *The Summary and Abridgment of all Theology*.—After this short but needful Remark on the publick Method of teaching the *Scriptures*, I am going back to those Reflections which may be serviceable to you in your private Study of them.—When you have read, as I said, the Text of the *Scriptures* twice or thrice from the beginning to the end, it will be expedient to gather from the Writings of others those Lights, with which your own Understanding does not furnish you. For we ought, first, to exert our own Faculties, and, then, call in Succour, not to favour our Laziness, but relieve our Wants. The Produce of our own Stock will always be more lasting, as well as pleasant and advantageous, than any thing

† Breviarium & Compendium totius Theologiæ.

we can borrow from others. Now a few Commentators suffice, if they are well chosen and well digested. I should dissuade you from undertaking to read many, or those who are very voluminous; the Sense and Spirit of the Text is lost in the Explication. The Comment appears like a wide Ocean, in which the Author is sunk and scarce raises his Head *. Besides, such Works are always full of things foreign to the Meaning of the Text, and, however fraught with Erudition, or even Piety, cannot but displease a judicious Reader, who can approve of nothing but what is in its proper place.——† Those

Authors

* *Quis enimvero non cohorrescit, commovetur saltem, ubi immensum videt illud Scholiorum quasi Pelagus, in quo demersus Author atque obrutus, vix effert summum caput. Olivet. Pref. in Cicer.*

Neque opprimere aggredimur commentariorum mole vividos Scripturarum sensus . . . neque cibos ad satietatem oggerimus; sed acuere nitimur meditandi quærendique cupiditatem ipsâ Scripturæ copiâ atque veritate satiandam . . . interim Lectorem optamus tam diligentem fieri, ut notis quàm minimùm indigeat. *Bossuet, Pref. in Prov. Sal.*

† Cavenda in Sacræ Scripturæ explanatione nimia subtilitas & argutia. *Cornelius à Lapide.*

Prudentem semper admoneo Lectorem ut non superstitiosis acquiescat interpretationibus, & quæ commaticè pro fingentium dicuntur arbitrio; sed consideret priora, media, & sequentia, & nectat sibi universa quæ dicta sunt. *S. Hieronymus.*

Authors likewise who refine too much, are to be read with no less caution; particularly in our first Studies of Sacred Literature; for as the Former incumber the Scriptures with an exuberance of their own Learning, so These spin out the plainness and sincerity of the Text into small threads and subtleties, which are, indeed, of wonderful fineness for the work, but of little substance and profit. Such Curiosities, instead of instructing the Learner, often puzzle and make him giddy: they turn Reality into a Shadow, and Truth into a Dream; and, as *Seneca* observes, when things are most refined, they are nearest nothing.

AMONGST all the Commentators, who have kept clear of these and all other Extremes, and are most suited to a Beginner in the Study of the Scriptures, I should give the preference to *Menochius*. The distinguishing Character of this Author, is Judgment: He had the Advantage of

Verborum minutiis frangunt rerum pondera.

—Non abstrusa & recondita, hoc est, plerumque vana, sed apta atque accommodata ad simplicem litteralemque intelligentiam. *Bossuet, Præf. in Psalm.*

writing

writing after the most able Authors of his own Body, *Maldonatus*, *Sa*, *Mariana*, *Serarius*, *à Lapide*, *Ribera*, *Bonfrerius* and *Tirinus*; and he has collected what is most useful from those truly great Men. His stile is clear, concise and elegant; he has hardly a superfluous word, and very few mistakes. The Preface to his Commentaries is very short in comparison of the long and exquisite Dissertations of *Serarius* and *Bonfrerius*; but it is suited to the Plan he had lain down, and of a piece with the rest of his Work. However, as such general Discourses enlarge the Mind, and help greatly to understand the Scriptures in a liberal and extensive manner, I would, by all means, have you conversant with the Prefaces of the two last mentioned Authors, and those of *Tirinus*, as the most perfect that have yet appeared: to which you may join the Discourses of the same kind of *à Lapide*, and his *Canons*, which are highly esteemed.

THERE has lately appeared in *France* a Work well deserving your Attention. It is a Latin Translation of the Old Testa-

ment from the original Tongues, with copious Prefaces and critical Notes. The *Folio* Edition, in four large Tomes, contains the Text, the Translation, the Prefaces and Notes. And there is another Edition in eight Tomes in 4to, of the Version alone, with the Prefaces in two separate Tomes. The Author is an *Ora-torian*, his name *Houbigant*. He does not pretend to a Translation strictly and rigidly literal, but such as the difference of Idioms will admit. One would almost imagine it to have been done under the immediate inspection of the sacred Pen-men, by *Hebrews*, indeed, yet perfect Masters of the Latin Tongue. The Language is pure, the Phrase concise and nervous, and does not only give the Sense and Spirit of the Scriptures, but likewise the Genius and Manners of those remote Ages, in which they were written. This Work, which is not more diffuse than the *Vulgate*, has the exactness of a Translation, with most of the Advantages of a Paraphrase, and even of a Commentary; and answers, in great measure, most of the useful purposes of both. If you read the

Psalms,

Psalms, the book of *Job*, and the *Propbets*, which are the most difficult parts of the holy Writings, you will perceive I have not said more than the Subject will bear; and the Work, if you are not already acquainted with it, will gain an Admirer more. However, I think myself obliged to caution you against this Author's Assertion concerning the Extent of the Prophecies of the Old Testament; which appears to me very faulty; it is the sixth of those Prejudices, which he sets down as Obstacles to the right understanding the Prophets.

WHAT I have already taken the liberty to recommend, will alone, if rightly attended to, make you no contemptible Proficient in the most divine of all Sciences, and which, I hope, will be no less agreeable to your inclination, than it is suited to the Profession you intend to embrace. I will, however, point out a few more works in this Branch of Study, which have the general approbation of the Learned, and are peculiarly adapted to please and cultivate an elegant and religious mind:

But I shall be very moderate in this choice, and not forget I recommend it to Persons, who are to learn, at the same time, the other Parts of *Divinity* as well as this. And, if my approbation should be of any weight with them, I will propose no Author to their reading, from whom I have not received uncommon satisfaction myself.

BISHOP *Bossuet* proposed writing notes on the whole Bible; and had he lived to execute this design, the Church would have had an obligation to him which she has yet had to no other Expositor. This must appear from the few parts of the inspired writings which the remainder of his life allowed him to explain; these are the *Psalms*, the books of *Wisdom*, *Solomon's song* and the *Revelations*. There is a dignity, a conciseness and perspicuity in the preliminary discourses, which he has prefixed to each of these Works, and in the commentary, worthy the noble simplicity of the Text which they illustrate; and the language is not inferior to the purest times of the Roman tongue. These qualities, which are to be found in no other Commentator, in the

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same

same degree, appear more useful and admirable by being joined to all the variety of erudition which extensive reading affords; and affect us still more, when we consider the graces of composition made subservient to the spirit of Religion, which is breathed thro' the Whole; and is an illustrious instance that tho' oratory, learning and elegance are not necessary to the Christian Institution, yet they are nearly allied to it, and cause its truths to be contemplated to greater advantage.—His Exposition of the *Revelations*, which is written in French, and on a different plan from what he designed to follow in his other Works on the Scriptures, is esteemed by the Learned the completest that has appeared on this the most difficult part of them.—Nor is the explanation of *Solomon's song*, tho' a very delicate undertaking, a less masterly performance, in which he has shewed that the Holy Spirit condescends to adapt his instructions to the feelings of the human heart, and lends simple truth the ornaments of Imagination, in order to make it more beloved: that he instructs us in the

most sublime lessons of the Christian Morality by the images of Pastoral life represented in an Eastern Drama; and suits these lessons to Beings which require not only to have holiness proposed to them, as agreeable to truth, but represented as lovely and beatifying.

RIBERA's five short Books * *on the Temple, and what belonged to it*, surpass every thing which has been wrote on that Subject, and are of singular use towards the understanding several parts of the Old and New Testament. The Moral and Allegorical Exposition of the Ceremonies and Types of the Jewish Law, which is the chief subject and purpose of this Work, is so natural, and so exquisitely adapted to give the mind the highest idea of Christian perfection, that it is hard not to be sensible of the energy with which this instruction is conveyed.—Cardinal Sadoletus has wrote on St. Paul's Epistle to the *Romans* with all the Advantages of piety, learning and politeness. You will find in the Work of this illustrious Au-

* De Templo & eis quæ ad Templum pertinent.

thor not only a most judicious and compleat Commentary on a part of the inspired Writings, which both on account of the Subject, and the Apostle's manner of treating it, is, as * St. *Peter* himself acknowledges, *difficult to be understood*; but likewise a finished piece of Christian Morality, and of genuine Roman Eloquence. — As the understanding the *Psalms* is of great importance to all in holy Orders, who repeat them so often, you may, when you have leisure, read the Exposition of them by Cardinal *Bellarmino*. His Character given by Cardinal *du Perron*, who was not only acquainted with his Works, but knew him personally, appears in none of his writings to a greater advantage than in this: † *That he had very fine and clear Parts, and excelled in throwing a wonderful Light on the subjects he treated.* ‡ Another very complete Judge in such Matters has given his opinion, that this Exposition alone, with the Paraphrase of *Cornelius Jansenius*, is sufficient to give the Reader that accurate knowledge of the *Psalms*,

* Epist. 2d. ch. 3.

† Perroniana B.

‡ Card. Bona, de divinâ Psalmodia, c. 16. § 11.

without which, St. *Austin* says, a person can scarcely deserve the name of a Priest. The piety of this Work is equal to the erudition; and *Menochius* has made great use of it where he treats the same Subject.

THE Method Mr. *Locke* has followed in explaining *St. Paul's Epistles* is very judicious and satisfactory. * He expounds the Apostle by his own words, and those of the other inspired Writers only; and the same method might be applied, with great success, to the rest of the Scriptures. This Work, however, should be read with such caution, that the Errors which occur in it, even those which seem but slightly touched on and dropt, as it were, by accident, may neither escape the Reader's observation or endanger his principles. He has joined a Paraphrase to his Notes, which is much esteemed.

HAVING spoken of the Text of the sacred Oracles, and of those who have expounded it, as much as my design and

* *Sacra Scriptura inter se collata & composita, optima sui ipsius est interpres. Cor. à Lapide.*

the information of the Learner seem to require; I must add a few Works, and those not voluminous, which may be considered as Appendixes to the Commentators, and such as greatly contribute to a full and accurate knowledge of holy Writ. — *Fleury's Treatises * of the Manners of the Israelites and the Christians* are valuable for their great accuracy, piety, and universal use in all that regards the historical part of the *Old and New Testament*: they present the Reader with a just and elegant Abridgment of that *Theocracy*, which the Scriptures describe in its full extent. — † *Menochius's Books on the Jewish Common-Wealth* are of the same stamp, and not inferior to his Commentaries. — ‡ *Serarius's little Work of the three Sects amongst the Jews*, is very learned, the subject extremely curious and useful, and the Author's manner of treating it gained him great reputation. — There are some particular Passages of the Scriptures, and even single Texts, which require an accurate discussion; such, for

* *Les Mœurs des Israélites & des Chrétiens.*

† *De Republicâ Hebræorum.*

‡ *De tribus apud Judæos Sectis.*

instance,

instance, amongst many others, is that celebrated Prediction concerning the *Messiah*, *Gen. xlix. v. 10.* which is expounded by the Author of the *Discourses on the Use and Intent of Prophecy*, in one of the most satisfactory and masterly Dissertations I have ever read.—A Dissertation of Cardinal *Bellarmino* on the authority of the *Vulgate*, found in the *Jesuits Library at Mecklin*, and first published by a Professor of their Order at *Witzburgh*, is so accurate and judicious a performance, so perfectly clear of all prejudice and those opinions, which border on either extreme; so new (at least, it was so to me) and yet so agreeable to Truth, that the Curious and Intelligent in Scripture Learning may congratulate themselves on the discovery of a Piece, which had lain so long unheard of, and was only brought to light by an accident, so lately as the year 1749.

* A late French Publisher of the Bible has translated and prefixed it to his Edition; in which there are several Dissertations; as likewise in that of *Calmet*, which furnish both information and improvement.

* *Paris, Rue St. Jacques, à l'Etoile, 1750.*

By

By the help of these few and short Treatises, the *Scriptures* will present themselves to you in a very different light from what they appear to the generality of Readers; they will reach your Heart as well as inform and enlarge your Mind: you will enter into the spirit of them, and be admitted not only into the outward Courts of the *Sanctuary*, but into the *Holy of Holies* *.

THIS is a short sketch of what might be said on this copious subject. The Learner is not to imagine that by these, or any other human helps, we shall ever attain to a full and perfect knowledge of the *Scriptures* †. The more we read, the more we meditate on them, the more we

* Atque idcirco magna Deo gratia habenda est, quod quas Litteras voluerit mentibus nostris clarissimum lumen præferre ad vitam rectè instituendam, & ad æternam salutem capeffendam, earum quoque jussit singularem esse & incomparabilem ubertatem, quæ ex interpretationum concordie varietate in primis perspicitur. *P. Morin, Ep. ad Sixtum 5. P. M.*

† Ita voluit Deus sua arcana Consilia ad cognitionem hominum dispensari, ut aliquid semper novum scrutantibus appareret; nullaque unquam posset Ætas, nulla disceptantium nec haurientium multitudo divitias consumere infinitæ sapientiæ suæ. *Sadoletus Com. in Epist. ad Rom. l. 1.*

shall

shall discover in them an inexhaustible source of light, and of all manner of instruction: that their language is not the language of men, nor the subject a production of their ingenuity: that they have a Character peculiar to themselves, and different from the compositions even of the greatest and best men: that they are exempt from all vulgar passions and interests, and to the ordinary views of human prudence and forecast; in fine, that no man ever raised himself so much above humanity as to produce a work, in which all is so superior to man.

‘ * THE Truths of Religion, says
 ‘ *Lactantius*, are delivered in a brief and
 ‘ plain manner; such as best became the
 ‘ Majesty of God: who, when he declares
 ‘ his will to men, can have no need of
 ‘ assigning reasons for it, as if he was not
 ‘ to be believed or obeyed on other terms,
 ‘ He spoke therefore as the supreme Ar-

* *Sacra tradita sunt breviter ac nudè; non enim decebat aliter, ut cum Deus ad hominem loqueretur, argumentis assereret voces suas, tanquam fides ei non haberetur: sed, ut oportuit, est locutus, quasi rerum omnium maximus Judex, cujus non est argumentari, sed pronuntiare. Lactantius.*

‘ biter

‘ biter of All, whose Prerogative it is
 ‘ not to argue, but assert.’

It is to this peculiar and privileged character, with which the Spirit of God had been pleased to stamp the Scriptures, that *Sulpitius Severus* has, with no less religion than elegance, ascribed the silence, which is remarkable in the Heathen Authors, concerning the facts related in them. The observation is so finely touched in the original, that I am almost afraid to venture to translate it. * ‘ Let it not seem
 ‘ strange to any one, says he, that the
 ‘ facts contained in Holy Writ, are not
 ‘ mentioned by profane writers. A superior disposition of Providence over-
 ‘ ruled here, that this History might re-
 ‘ ceive no adulteration from corrupt men,
 ‘ and such as advance indifferently both

* Cæterum, illud minimè mirum esse oportebit, quòd Scriptores sæcularium litterarum nihil ex his, quæ sacris voluminibus scripta sunt, attigerunt: Dei spiritu prævalente, ut intaminata ab ore corrupto, & falsis vera miscente, intra sua tantum Mysteria contineretur Historia; quæ separata à mundi negotiis, & sacris tantum vocibus proferenda, permisceri cum aliis, velut æquali sorte non debuit. Etenim erat indignissimum, ut alia agentibus, aut alia quærentibus hæc quoque cum reliquis miscerentur. *Hist. Sac. l. 2.*

‘ truth

‘ truth and falshood; but be confined
 ‘ within its own Myſteries: for being ſe-
 ‘ parated from worldly concerns, and not
 ‘ to be treated but with awe and reve-
 ‘ rence, it ought to have nothing com-
 ‘ mon with other writings. And, in-
 ‘ deed, it would have been the higheſt
 ‘ indignity that theſe ſacred matters
 ‘ ſhould only have ſerved as an occaſional
 ‘ ſubject to writers, who were bent on
 ‘ other views and other purſuits.’——

No foreign aſſiſtance could be wanting
 to give a Sanction to a Work recom-
 mended by ſuch Evidence.—The moſt
 accurate of the Pagan Authors are juſtly
 charged with errors, darkneſs and uncer-
 tainties with reſpect both to Facts and
 Doctrine: but it became the wiſe and
 great Being, who inſpired the ſacred Pen-
 men, to exempt their Works from all
 ſuch imputations; and, accordingly, he
 has favoured them with every argument
 of truth and perſuaſion, adorned them
 with the graces of language and ſenti-
 ment, lighted up and enlivened them with
 the brighteſt examples of virtue and ſanc-
 tity, annexed to their ſtudy and medita-
 tion

tion such helps and communications of his holy Spirit as cannot be described, and made the belief and practice of them the only foundation of true peace and happiness. In this manner, Revelation being the Work of a God, whose darling Attributes are Truth and Holiness, has had every mark and every distinction of this two-fold Character. And Mankind beholding this *Urim & Tbumim*, this *Wisdom* and *Sanctity*, which equally dispense the Oracles of the *Christian* and *Mosaic* Doctrine, must acknowledge the gracious purpose of the Almighty Law-giver, who requires the submission of our understanding, and the obedience of our wills, to no other end than to make us partakers of those perfections, which have their source and fulness in him alone.

Not that we are to expect to meet with proofs and evidence in every part of the Scriptures. Such niceties would have ill become the Majesty of him who delivered them: but where these are wanting, the seeming deficiency is abundantly compensated by a conviction superior to whatever

ever could have been derived from the rules and accuracy of argument : and the impression is felt no less by the will than the understanding. Thus while art is overlooked, an end is attained beyond the reach of it.

EVERY one readily allows no subject can be equal to the Life of our Lord and Saviour *Jesus Christ* ; that is, to the Incarnation and Birth ; the Miracles and Doctrine ; the Sufferings and Death ; the Resurrection and Ascension of a God become Man to reform and save a sinful and lost World : and whoever imagines this History can be better wrote than it is by the *Evangelists*, has it yet to learn *. But though it becomes a Christian to be particularly conversant in this and the other Writings of the *New Testament*, yet there is not any part of the *Old* which does not furnish ample matter of instruction.— The Book of *Genesis*, in the account it gives of the Creation, of the Fall and Punishment of our first Parents, of the Righteousness of *Noah*, of the Deluge, of

* *Mabillon.*

the wonderful Obedience of *Abraham*, and the Promise made by God to reward it, of the Destruction of *Sodom*, and the Providence of God over the Patriarch *Joseph*, presents to our minds the most suitable subjects to fill them with every Christian sentiment of reverence for the Supreme Being and his Laws, love of his goodness, and dread of his justice. When we go on to *Exodus*, we see the Wonders wrought by the Almighty in favour of his People, the Impenitence of *Pharaoh*, and the various chastisements by which the Murmurings and Idolatry of the *Israelites* in the Desert were punished. *Leviticus* and *Numbers* set forth the accuracy which God exacts in his Worship: *Deuteronomy*, the sanctity of his Laws; *Joshua*, the Accomplishment of his Promises. In the Book of *Judges*, we see the strength and weakness of *Sampson*; in that of *Ruth*, the plain-dealing and equity of *Booz*; in those of *Kings*, the holiness of *Samuel*, of *Elijah*, of *Elisha*, and the other Prophets; the Reprobation of *Saul*; the Fall and Repentance of *David*, his mildness and patience: the Wisdom and Sin of *Solomon*;

the

the Piety of *Hezekiab* and *Jofiab*. In *Esdra*s, the zeal for the Law of God; in *Tobit*, the conduct of a holy Family; in *Judith*, the power of Grace; in *Eſther*, Prudence; in *Job*, a pattern of admirable Patience. The *Macchabees* afford ſuch inſtances of perſonal and national Bravery; ſuch an exalted and generous Love of our Country, and all this grounded on the true Principles of Valour and Patriotiſm, as the moſt boaſted Atchievements in profane Story are perfect Strangers to. The *Proverbs* and *Eccleſiaſtes*, and the other two books which go under the title of the *Wiſdom of Solomon* and of the *Son of Sirach*, teach a more uſeful and ſublime Philoſophy than all the Writings which *Greece* and *Rome* have publiſhed. The noble Images and Reflections, the profound Reaſonings on human actions, and excellent Precepts for the government of life, ſufficiently witneſs their inſpired origin. This Treafure, indeed, is thrown together in a confuſed magnificence, above all order, that every one may collect and digeſt ſuch Obſervations as chiefly tend to his own particular inſtruction. And though it
behoves

behoves us to reverence the Doctrine of the holy Ghost, rather than pretend to assign the reasons for his dispensing it in this or that manner, yet, I think, we perceive the fitness of the Method here taken, in setting forth the nature, substance, and end of our obligations; and, without entering on minute Discussions, in taking in the whole Compass of Duty: for by this means the Paths of Life are not only pointed out to each individual, and his personal character formed; but the minds of Mankind, in general, are furnished and enriched with the beauty, copiousness, and variety of all Virtues.—The *Prophets* announce not only the Promises, but also the characteristic Marks of the *Messiah*, with the threats against Sinners, and those calamities which were to befall the *Jews* and other Nations. The *Psalms* unite in themselves the chief subjects, and all the different excellencies of the *Old Testament*. In a word, every thing in the sacred Writings will appear, as it truly is, holy, grand, and profitable, provided it be read with suitable dispositions.

THE only reason of our being so little touched by them, must be an inadvertence and indifference to whatever is tried by a higher Test than that of our Senses : and being so taken up with other pursuits, as to be but slightly affected with such a chaste and holy Discipline, as can never possess a heart which is not freed from the tumult of passions and worldly desires *. And Saint *Athanasius* has observed, that *we can never understand the Scriptures, but in proportion as we live by the Rules they prescribe.*

I SHALL finish this Subject, which is so apposite to the main design of this Discourse, and of such real and universal use, with observing, that the *Scriptures* can never be understood, unless we make them the Subject of deliberate enquiry, and of frequent and serious reflection ; and, not understood, they cannot become, what they ought to be, the Object of our admiration, love and reverence ; the Rule

* Adde, quòd ne Studio quidem operis pulcherrimi vacare mens, nisi omnibus vitiis libera, potest. *Quintilianus*, l. 10. c. 1.

of every detail of our Actions, and the governing Principle of our whole life.—Many, from whose education and profession another behaviour might be expected, neglect to be conversant in them, with equal folly and ingratitude: Many read them in a hasty and superficial manner: Many, again, read them only by scraps and parcels, and, consequently, can only view them in a narrow, and pedantic light.—Instead of this, we should converse with them often, we should pierce into their Soul and Spirit; we should contemplate them on all sides, in all their parts, and in the whole; and accustom our selves to judge and decide on matters by their light, as we do of outward objects by the Sun beams.—But let no view unbecoming the sanctity of the Subject engage the Learner in a Science, which should be undertaken with the spirit of Prayer rather than of Study. It is a kind of profanation to search these sacred Treasures more to embellish our mind with Knowledge, than to cultivate and adorn it with Virtue: and (which is a frequent error in the Learned) with a view to *teach*

rather than to *practise*. This disposition is very different from that which is taken notice of in *Esdra*s, of *searching the Law of God*; in order, *first to fulfil, and then teach it*. After this great Example, we are not only to endeavour to render the knowledge of this Law as familiar and exact as possible, but to fulfil it also, before we begin to instruct others. The Lessons there laid down, and so much insisted on, concerning purity of Life, contempt of Riches, the spirit of Peace, and Mildness, and the fulness of Charity, should be considered as no less personal, than if God had declared his Will on these Heads to each one in particular.—By this method of reading and meditating on the *Scriptures*, the Student will improve in every Christian accomplishment, and fit himself for a more accurate, more enlarged, and more perfect service of that God, by whose Inspiration they were wrote, and who intended they should inform our lives, not gratify a roving and unsettled mind.—Indeed, the most ordinary obstacles to our progress in this Study are Curiosity and Eagerness; the latter

latter is the consequence of the former, and a Student is always eager in proportion as he is curious. The impatience of knowing still more hurries us on, and the love of Truth is less the spring of our Vivacity, than that of Novelty. A slow and silent study of a single sentence of the *Scriptures*, like a heavenly Dew, would sink deep into our minds and refresh them ; whereas haste and precipitation, like an impetuous Rain, which runs off almost as fast as it falls, leaves us as unimproved after reading whole Books, as we were before. Let me exemplify the method I would recommend, in the following Instances.

WHAT can be more plain and obvious than the meaning of the first verse of the seventh *Psalms* ; or where does simplicity both of sense and expression seem to suggest less matter for reflection ? O God, look down unto my aid ; Lord, make haste to assist me. And yet a holy *Abbot*, mentioned by *Cassian*, has discovered in it the fund of the following reflections, which are equally natural, instructive,

and pious. * ' This short Sentence, says
 ' the good Man, contains a prayer to
 ' God in time of danger ; as likewise
 ' an humble sense of our own insuffi-
 ' ciency : it awakens a solicitude and
 ' constant fear of offending : it causes
 ' us to reflect on our weakness, and to
 ' pray with a confidence of being heard,
 ' and of the divine Succour being always
 ' ready at hand : it expresses the fervour
 ' of Charity, and a just apprehension of
 ' the snares of our invisible enemies,
 ' from whose repeated assaults we can-
 ' not be secured, but by the assistance of
 ' the Almighty.'—The Reader's piety,
 and † *that flame, which, David says, is*
enkindled by meditation, will make him dis-
 cern, more than any Commentary, the
 same depth of thought and fruitfulness
 of consideration in all the *Psalms* : almost
 in every verse of them.

* Habet ille Versiculus adversus discrimina, invocatio-
 nem Dei; habet humilitatem piæ confessionis; habet soli-
 citudinis ac timoris perpetui vigilantiam; habet considera-
 tionem fragilitatis suæ, exauditionis fiduciam, confiden-
 tiam præsentis præsidii: habet amoris ardorem, insidian-
 tium formidinem, quibus perspicuens se noctu diuque val-
 latum, confitetur se non posse sine sui Defensoris auxilio
 liberari. *Colla. 10. cap. 10.*

† *Psal. 38. c. v.*

I SHALL

I SHALL take a second instance from an historical passage of St. Stephen's Martyrdom *. *Being full of the holy Ghost, he saw the glory of God, and Jesus standing at the right hand of God.* In which words we may remark, that the posture in which our blessed Saviour is represented, is proper to a person in his full vigour and perfection, and suited to the occasion of that glorious Apparition; for he appeared, either as a Champion, to combat for St. Stephen; or as an Advocate, to plead his cause before his eternal Father; or as a high Priest, offering up this first Victim to him; or as the Master of the Race, showing to the Martyr the Goal of everlasting Glory, and encouraging him to gain it by laying down his own life.

THE third and last instance shall be taken from the *Proverbs*; *He that giveth to the Poor, lendeth to the Lord*: 'there is more rhetorick, says Sir Thomas Brown, in that one Sentence than in a Library of Sermons; and, indeed, if

* *Acts*, ch. vii.

‘ those Sentences were understood by the
 ‘ Reader, with the same Emphasis as
 ‘ they are delivered by the Author, we
 ‘ needed not those Volumes of Instruc-
 ‘ tions, but might be wise by an Epi-
 ‘ tome.’

To this deliberate and respectful method of Study, we are to join an humble and teachable mind, prayer, temperance, and that tranquillity which results from Passions subdued, or, at least, brought to move within their due bounds, and not disturb the even Temper of the Soul.

** For the holy Spirit of Instruction will shun whatever is contrary to genuine goodness, and withdraw himself from thoughts which are without understanding, and be checked by every blemish of the inward Man.*

THESE appear the most requisite dispositions for reading the *Scriptures* with that Spirit, with which they were wrote ; and, indeed, for undertaking and pursuing the Study of *Divinity*: and I have

** Wisdom, ch. i.*

some

some doubt, if it be not presumption to have given my opinion on a Subject, to which I am, on so many accounts, unequal.

I SHALL now go on to the other Branches of *Ecclesiastical Learning*, which are the *Fathers*, *Church History*, and *Divinity*. Next to the *Scriptures*, therefore, the Writings of the *Fathers* claim our attention and reverence: their usefulness, importance and authority, have acquired them this rank; and it has been given them by the Good and Judicious of all ages. However, you must not imagine I expect you should read all their Works, or even any considerable part of them, during a Course of four years study of *Divinity*. Such an undertaking would be idle and chimerical; and I am persuaded but few persons, who had nothing else to do, and many years allotted for this Task alone, would be equal to it. Besides, such various reading would, generally speaking, oppress the mind instead of enlarging it, and quite extinguish that Spirit it was intended to light up and improve.

The Faculties of the Intellect have a close Analogy with those of the Body, which can digest no greater quantity, even of the most wholesome food, than is suited to them. We are therefore to apply to the former what *Cicero* says of the nourishment of the latter, *let so much be taken as may recruit our strength, not overpower it.* With this Caution, I would, by all means, have you acquainted, during your studies of *Divinity*, with the Works of the *Fathers*, so far, at least, as to know the Times in which they wrote, the chief Subjects they have treated, their different Manner of treating them, their Style, their Method of Reasoning, their various Excellencies of Eloquence, Erudition, and Piety. Now all this may be compassed with great ease and advantage by a judicious choice of the Works of these venerable Writers, and setting aside about two hours on all Sundays and Festivals for a reading so becoming those times. You should read, in their turn, both the *Greek* and *Latin* Fathers, and those Works, preferably to others, which have a nearer connection with your Studies.

SAINT

SAINT *Leo's* Letter to *Flavian*; the thirty-third, and three following Orations of St. *Gregory Nazianzen*; the Letter of St. *Albanasus* to *Epictetus*; the Treatise concerning the *H. Ghost*, by *Didymus* of *Alexandria*, which we only have in St. *Hierome's* translation; are some of the most excellent Works, which have been wrote on the *Trinity* and *Incarnation*. I only exemplify what I have just before advanced, in one Instance, which you may apply to all your Studies.

WHEN you are become a little conversant with these Writers, you will perceive they were not only great Saints, but Geniuses of the first Class; and have not only expressed in their Works the Spirit, but likewise the different Excellencies of Style so remarkable in the inspired Writings. Indeed, *Cicero's* definition of Eloquence, * *that it is Wisdom with the Advantages of Elocution*, agrees so perfectly with the *Scriptures*, and those Writings which bear a resemblance with them, that it is, properly speaking, applicable

* *Copiosè loquens Sapientia.*

to none besides.—The Choice and Disposition of Facts, in the *Historical* Parts; the Conciseness and Spirit, and, at the same time, the Clearness with which these Facts are set forth: In the *Poetical*, the Loftiness of the Elocution, the Variety of the Figures, the Elevation of Thought: In the *Moral*, the Weight and Energy of the Precepts: In the *Prophets*, the Vehemence of their Threats and Reproaches, the Persuasion of their Promises, their moving Expostulations, the Richness of their Expression, their fine and striking Descriptions, and numberless other Beauties, recommend the *Scriptures*, considered merely as a Composition, above all other Writings. You will have the pleasure of making the same discovery, in proportion, in the Works of the *Fathers*.

ST. *Basil* and St. *Atbanasius* reason as closely, and with as much strength as *Aristotle*: the Eloquence of St. *Gregory* the *Divine*, and St. *Chrysostome*, is little inferior to that of *Tully* and *Demosthenes*. The *Invectives* of the Former against the *Apostate* Emperor *Julian*, carry with them
a Thun-

a Thunder as pointed as that of the *Philippics*; at the same time that the Cause and Argument have a Superiority, of which the whole Pagan System, and, indeed, all Temporal Concerns, how important soever, must fall infinitely short. — Though the *Latin Fathers* lay under Disadvantages with respect to Learning, from which the *Greek* were exempt, yet they abound with the most useful, and frequently with the ornamental part of Knowledge; and all the Excellencies of *Plato*, together with *Varro's* knowledge, are to be found in *St. Austin*. *Erasmus*, who will not be suspected of partiality to this Writer, says of his Books, *Of the Manners of the Catholic Church and the Manicheans*; * ‘ the Subject is treated
‘ with wonderful elegance, which it were
‘ to be wished the holy *Doctor* had im-
‘ ployed in his other Works; that this,
‘ however, was a proof that whatever

* Id facit admirabili sermonis elegantia, quâ utinam illi uti licuisset in cæteris lucubrationibus. Hoc sanè opere declaravit, si quid offendit Eruditos in ipsius dictione, non fuisse inscitiae sed charitatis, quâ stilum demisit ad Imperitorum intelligentiam. *Eras.* in præf. in *Lib. de moribus. Eccles. Cath. & Man.*

‘ offends the Learned in his manner of
 ‘ writing, was not the effect of inability,
 ‘ but charity, which caused him to let
 ‘ down his Style to the meanest Capacities.’ I desire you to read that *Critic’s*
 Preface to his Edition of the Saint’s Letters, and, if you please, the Dedication
 of all his Works, to *Fonseca*, Archbishop
 of *Toledo*.—I am not ignorant, that even
 the most unexceptionable works of this
 Author are to be read with caution :
 The censure passed on them by the ablest
 Divines amongst his Contemporaries, by
 several of the Fathers who assisted at the
 Council of *Trent*, and others no less eminent,
 who have wrote since the Council,
 have a right to this deference to their
 judgment. A Council of *Spanish* Bishops
 met at *Seville* to condemn this second
Lucian: the sentence pronounced against
 him by the Universities of *Lovain* and
Paris is equally dishonourable to his memory ;
 that of the latter is divided into
 two and thirty Articles, and contains
 above a hundred of *Erasmus’s* propositions,
 which are qualified as respectively
 rash, scandalous and heretical. These
 great

great Personages, who lived in different times and countries, cannot be supposed not to have understood what they condemned, much less to have combined in a design of slander and forgery. They could have had no interest in this proceeding, but that of injured truth and religion; and this would not have caused them to censure an Author for heresies and impieties of which he was not guilty *. But to return to the Subject of the *Fathers*: St. *Cyprian* has a distinguished merit for energy both of sentiment and expression; and all the graces, all the persuasion, all the endearments of Sanctity (if I may be allowed to speak in this manner) center in St. *Bernard*.—Nobility, wealth, honours, and every worldly accomplishment conspired to form the Character of St. *Paulinus*, till the love of God made him exchange all these advantages for the humility of the Gospel. His Epistles and Poems, which make up the small Volume we have of his Works,

* Some passages from these Authorities may be seen in a *French* treatise, intitled *Critique de L'Apologie d'Erasme*, Lettre 2. page 23.

show

show how superior the Spirit of Christianity is to every thing which a vain and infatuated World courts and admires; and that the imitation of *Jesus Christ* raises the greatest Men more above themselves, than any inequality of Condition can raise one Man above another.—St. *Leo's* Eloquence is of a peculiar kind, but has an elevation and majesty equal to the supreme Dignity of the Writer.—No Philosopher understood human nature better, or has made a nicer Anatomy of the heart, and all its foldings, than St. *Gregory the Great*; especially in his *Moral Books on Job*.—*Canisius's* Edition of St. *Hierome's* select Epistles is equally adapted to entertain and improve; and the whole Spirit of St. *Paul* breathes through those of St. *Ignatius*.

You may observe that several of the *Fathers*, in the Explication of *Scripture*, seldom insist much on the *Literal* Sense, unless when a Point of Doctrine is to be established, or an Error refuted. On other occasions, for the most part, they give themselves up to the *Moral* Sense,
and

and think they have then attained the true *Meaning*, or, to say better, the true *Intention* of the *Scriptures*, when they have turned them all to the information of Manners.

It may, perhaps, be necessary to caution the Learner against a false Delicacy, which would take offence at some Blemishes which occur in the Writings of these venerable Authors. A harsh Metaphor in *Tertullian*; a swollen Period in *St. Cyprian*; an obscure Passage in *St. Ambrose*; a Quibble or Gingle of words, a strained Allegory in *St. Austin*, should not make him think less reverently of the Works, much less of the Persons of these Authors. They are, indeed, blemishes in the Composition, but not in the Subject; and not so much to be charged on the Writers, as on the Country and Times in which they wrote: or, if they are faults in the latter, * ‘ they
 ‘ are such, as the Poet says, inattention
 ‘ lets drop, or human weakness can
 ‘ scarcely avoid; and are compensated

* *Hor. Ar. Poet.*

‘ in

‘ in such a manner, that every candid
 ‘ Reader will be willing to overlook a
 ‘ few faults, where so many excellencies
 ‘ call for his attention.’——* We should
 be very reserved, says another of the best
 Judges that learning and penetration
 ever formed, when we give our opinion
 of Great Men, lest, as it frequently hap-
 pens, instead of discovering their mis-
 takes, we betray our own ignorance.
 And, if both Extremes could not be
 avoided, it were more eligible to ap-
 prove every thing they have wrote, than
 to dislike many.

SOME of the late Writers of our own
 Country (with sorrow and shame I own
 it) have been notoriously wanting to can-
 dor and equity on this Head, and have
 accordingly treated it with the highest
 indecency. But † *a Scaffor*, as *Solomon*
says, seeks for Wisdom, and does not find

* Modestè tamen & circumspècto judicio de tantis
 viris pronuntiandum est, ne, quod plerisque accidit, dam-
 nent quæ non intelligunt. Ac si necesse est in alteram
 errare partem, omnia eorum legentibus placere, quàm
 multa displicere maluerim. *Quintil.* l. 10. c. 1.

† *Prov.* ch. xiv. v. 6.

it: and as these Persons seem only to have read with a lust to misapply, it is no wonder they were given up to their own perverseness, and have gained the applause of Readers, as profane as themselves, at the expence of Religion, Justice, and even good Sense.—This, however, for the guilt of the Age we live in, is now become a subject of less indignation; since, to say nothing of others, a very modern impious Declaimer, whose Quality and Parts have only rendered his Crime and Infamy more conspicuous, has represented the Divine Oracles both of the Old and New Testament, as the Productions of Folly, and Ignorance of the true Principles of Morality*. This rare Discovery was reserved to the *Guide* and *Philosopher*, to the *All-accomplished Person*, in whom *Happiness dwelt*, and who *knew*, it seems, *what it was to be Wise*†. The shortness of this Digression, and the resentment of injured

* Nonne Prodigio simile est aut natum esse hominem qui hæc diceret, aut extitisse qui crederet? *Lactant. de Ira Dei, cap. 10.*

† These, and several other Appellations of the same Import, are bestowed, by Mr. *Pope*, on the late *Ld. B.*

Truth,

Truth, which occasioned it, must be its Apology.

BESIDES the Writings of the *Fathers* I have already mentioned, there are others, such as the *Monitor of Vincent of Lerins*, and the *Octavius of Minutius*, which are equally solid and elegant. I need not put down those of *Lactantius*, in which there is all the eloquence and philosophy of *Cicero*, with the purest Maxims of *Gospel Morality* *. He wrote most of them before he was thoroughly instructed in the Christian Religion; and therefore allowance must be made for such Errors as did not proceed from pride and obstinacy, but from want of more perfect information.

THESE, and such like Writings, as I have said, will soon convince you, that several of the most celebrated Personages for their zeal for Religion, and the austerity of their lives, were Men extremely

* Christianorum omnium facundissimus est Lactantius: sonum habet planè Ciceronianum, præterquam in paucis. *Lud. Vives.*

civilized ; and if, in their maturer years, they laid aside human literature, it was not before they were perfectly acquainted with it.—Nay, it must be acknowledged to the advantage of polite Learning, that the most eminent *Divines*, both ancient and modern, have excelled in it, and seem to suppose it as a necessary Groundwork to higher Studies. Was I to enumerate the Instances of this kind, the List would never end. On the contrary, my own Reading and Observation (to go no higher) has let me see how ungraceful and heavy Theology appears, which is not raised on this Foundation.

THE Works of *Cassian* are an inexhaustible Fund of every thing which can lead the Reader to Christian Perfection : and I mention them the more willingly, to a Student in Divinity, as the Chief and Patron of the Schoolmen, St. *Thomas of Aquin*, is reported to have been particularly conversant in them. I must bestow the same commendation on a Work, which has a great affinity with this, the *Lives of the Fathers of the Desert*, by
Ros-

Ros-weide. You should get an early relish for this sort of reading; because, when you have leisure afterwards, nothing can be more delightful, nothing more edifying, than the Precepts, Maxims, and Examples, that is, than the whole Circle of Instruction, which make up these two celebrated Collections.

THE six short Books of St. *Chrysostome* on *Priesthood* are one of the most proper Works a Person can read before he enters Holy Orders, and as this is done towards the end of the higher Studies, I shall with them conclude what I had to say concerning those Writings of the *Fathers*, which I should desire a young Divine to read during the course of them. But that he may be directed to a Method of reaping all the benefit of this Part of sacred Literature, I must recommend to him, with uncommon earnestness, a Treatise in four small Books, printed at *Paris*, in the year 1697, which is a Masterpiece of erudition, solidity, and elegance, and contains every rule, remark and instruction, which can be of use on this important

tant Subject. The Title is, * *Of reading the Works of the Fathers of the Church:* the Author, if I am rightly informed, was a *Carthusian*.

I OBSERVED in the beginning of this Discourse, that the Writings of pious Men of all Ages, are a very natural Appendix to those of the *Fathers*; and shall therefore point out some few Authors, who have excelled in this way, and who, I have reason to hope, will please other Learners as much as they have done me. *Alphonfus Rodriguez* has had the approbation of the whole Christian World, and retains in the *French* Translation by *Des-Marais* all the ease and spirit of the Original.—*Bossuet's Elevations of the mind on the Mysteries of our Religion*, and his *Meditations on their Gospels*, have all the dignity and spirit peculiar to that Author: they are not only Works of the most enlightened and moving piety, but likewise an excellent Commentary on the principal parts of the Scriptures.—The

* *Sur la Lecture des Peres de l'Eglise.*

five small Works of Cardinal *Bellarmino** inforce † *the reasonable service* of Christians of every Profession in a very persuasive and moving manner, and being wrote from the Heart, they speak to it.—*Lefsius's Considerations on the Names of God* ‡, though very short, is so finished a Piece, that the Author gave it the preference to a Commentary on all St. *Thomas's* Works, the Design of which he had conceived some time before his death. It has been published at *Brussels* and *Lovain*, and perhaps elsewhere. The *Lovain* Edition, by *Bovetius*, is preferable to any I have seen.—It would be injurious to a Divine to imagine *the Imitation of Christ*, by à *Kempis*, had any need of being recommended to him, who must know the esteem in which this Book is held by all judicious Readers. The other Works of this Author carry with them the best of Characters, *Simplicity*.—The *Sancta Sophia*, an *English* Work with a *Latin* Title, by *F. Baker*, a *Benedictine Monk*, sets

* *Opuscula Bellarmini.*

† *Rom. ch. xii.*

‡ *Considerationes de 50 Nominibus Dei.*

forth with great justness the Advantages of Retirement, and a Contemplative Life, and is a most compleat Guide to it. It were to be desired that this Work was more known to Persons in all States, who aspire to Perfection.—The Epistle of St. *Ignatius* of *Loyola* on Religious Obedience, is as compleat as any thing Profane Antiquity can show in that kind of writing.—*Cardinal Bona* has the Elegance of a polite Writer, the good Sense of a Philosopher, and the Piety of a Saint. His Treatises * *concerning the Liturgy and Divine Offices* show his profound insight into all sacred Atiquity, and are no less curious and entertaining than instructive. You cannot fail of being highly pleased and edified with the Works of this pious and learned Personage, who was one of the chief Ornaments of the *Cistercian* Order, and a worthy Disciple of his great Predecessor, St. *Bernard*.

THE Authors I have mentioned are more than sufficient to inform you of that better way, that holy and chaste Dis-

* *De Rebus Liturgicis & de Officiis Divinis.*

D

cipline,

cipline, which becomes a Christian and a Clergyman; and a greater Detail would not suit the Design of this Discourse. What *Seneca* says of Learning and Books in general, * ‘ that a moderate share of
 ‘ the first is sufficient in order to attain
 ‘ a right way of thinking; and that there
 ‘ are certain Authors, to whose Works
 ‘ we should inure and habituate our selves,’ is particularly applicable to those who treat of the Science of the Saints. Be conversant therefore with a few, but let those be excellent; and if you should sometimes look into others, return again to the former: Your Acquaintance may be general, but your Intimates should be few.

I HAVE remarked, that several of the most celebrated amongst the Ancients have had some favourite Author, who was always excellent in his kind: and that two Considerations seem to have determined the Reader’s choice; his own Genius and Profession, which in prudent

* *Paucis Litteris opus est ad bonam mentem. Certis Ingeniis immorari & innutrirī oportet.*

and

and great Men always go together. Thus, to bring a few Instances from profane History, *Scipio Africanus* was addicted to *Xenophon's Instruction of Cyrus*; *Brutus* to *Polybius*; *Demosthenes* transcribed *Thucydides* several times; and we are all informed how much *Cicero*, as a Speaker, studied *Demosthenes*, and *Plato*, both as an Orator and Philosopher. The same Method has been practised in the Arts, with the same success; and every body has heard of the unwearied inspection *Michael Angelo* gave to a fine, though maimed Antique Statue, which made his Contemporaries call it, *his School*. And, perhaps, the Figure which each of these made in their several Professions, may, in great measure, be owing to the judiciousness of the Choice, and a patient attention to an Original so chosen. And, to bring this observation home to those who have excelled in Christian Virtues, I have read of *St. Ignatius of Loyola*, that he had only two books in his Chamber, at his death, which were the *New Testament* and *the Imitation of Christ*.

* THE next Consideration, is *Church History*, which makes the *Third Branch* or Division of Ecclesiastical Learning. I am of opinion the Order of this Study requires the Learner should begin with what concerns the General History of the Church; and then go on to that of your own Nation. These, without doubt, are what we are most concerned to be acquainted with. Next to these, the History of the several *Religious Orders* seems most to deserve our Observation. We may afterwards, as occasion serves, inform our selves of those Facts, to which our other Studies, or our own Inclination may lead us. On this Head, no one Method can be prescribed to all Persons, nay there may be, perhaps, as many different Methods, and all useful, as there are Geniuses. Reflection and Experience will lead us into several Particulars, and a more profitable Detail than Books, or even the Advice of intelligent Persons can extend to.

* Etenim viri omnes docti consentiunt rudes omnino Theologos illos esse, in quorum Lucubrationibus Historia muta est. *Mel. Canus de locis Theol.* l. 11. c. 2.

WE

WE cannot, I think, make a more judicious acquaintance with the general History of the Church, than by beginning with *Tillemont's Memoirs*, which are extremely accurate, and contain a compleat Account of all Ecclesiastical Transactions during the five first Centuries; for the Work comes down no lower. The Criticism is judicious and modest, and yet ingenuous and liberal; the Language and Stile highly adapted to the Subject; and though, for the most part, it be little more than a literal translation of a vast number of different Original Authors, yet it is pure and uniform. The Account both of Persons, Writings, and Facts, is so well attested, that it is alone a Library, with respect to the Subject and Time it treats of. It must, however, be acknowledged, that some Parts of the Three last Tomes, which death prevented the Author from putting a finishing hand to, fall far short of the correctness of the rest of the Work. I would likewise advise you to read his *Memoirs of the Emperors*, who reigned through the same Period, because they

reflect a great light on those of the Church.

I HAVE been told there are some exceptionable Passages in his Ecclesiastical *Memoirs*: But tho' I do not reflect to have observed any, I submit my judgment to those who have greater Abilities and Discernment. I would have every thing else I advance in this Discourse, understood with the same Restriction.—*Fleury's Church History*, which ends with the year 1414, is certainly a very valuable and entertaining Work: The Choice of Facts, the Extracts from the Writings of the *Fathers*, and the ease and fluency of the Style, make it well worth reading. I own, it is not exempt from faults; the chief of which seems to be, too great a propensity to Censure. This Disposition in Writers, sometimes, does not only appear in particular Passages, but diffuses itself through a whole Work, and gives a certain air, which very much alters the whole face of things. There are, I know, Persons of understanding and learning, who take this to be the case of *Fleury's History*

History in general; for my own part, after having read it with great attention, though I think the Observation applicable, in a Degree, to some Parts of the Work, I can by no means think it the Character of the Whole. I don't pretend to justify some sentiments and expressions, which are less exact and respectful than the Persons and Subjects this Historian treats of, had a right to; and I honour that Piety which I am persuaded had so great a share in the Censures which have been passed on him. Upon the whole, did I not think that what I have said of this Author, would be taken as an admonition to read him with caution, I would advise all, but persons of very steady minds, to lay him aside.—I should chuse to learn the History of the *Old Testament*, and whatever concerns the General Transactions of Mankind, from the Creation to the Birth of *Christ*, from *Salianus's Annals* abridged by himself, preferably to any other Writer: And this not only on account of the copious and well-digested Matter, which is the Subject of the Work, but likewise of the

easy and unaffected air of good Sense and Religion with which the Author relates Facts, and makes his Reflections on them. — *Spondanus's Abridgment of Baronius* takes in the Dates of the Christian *Æra*, and will be very satisfactory to those Readers who want leisure or inclination to go through the whole Work of the Great Church Annalist. — *The History of the Bible*, by *Calmet*, is a judicious Performance; and that of *the People of God*, by *Berruier*, extremely polite, and (excuse some worldly stains) not less calculated to instruct than please. — * The Account of the *Councils*, by the learned *Cassutius*, answers the purpose it was designed for. — *Sulpitius's Sacred History* is an admirable Epitome of the Transactions of the *Old Testament*, and of what happened under the Law of Grace for the first four hundred years. And next to that elegant Writer I think we may place *Tursellini*. — You might reproach me with an inexcusable omission did I not mention a Work, which will greatly contribute to make the Study of Church History

* *Notitia Conciliorum.*

beneficial, and let you see the Chain of Providence in all the divine Dispensations from the Creation to the year 800 of the Christian *Eppoch*, accompanied with the most proper Reflections to enlarge the mind, and a most judicious Collection of all the memorable Events during that long series of Ages: All this is but a part of what *Bossuet* has executed in a manner superior to all other Writers, in his *Discourse on Universal History*.—This wonderful Performance was undertaken at the suggestion of the Duke of *Montausier*, for the use of the *Dauphin*, that his illustrious Pupil might, in this single Picture, behold the History of all Times and all Nations; not so much with an intent to learn the succession of Ages, the duration of Empires, and those astonishing Revolutions which have destroyed them all, one after another; as to observe, and feel, as it were, the Conduct of the Almighty, in making all these Changes subservient to the glory of his Name, and the establishment of that Worship, by which he would be honoured. 'Tis hard to say which of the Parts of this inimi-

table *Piece* most deserves our admiration ; whether the boldness of the *Design*, or the disposition of the innumerable *Figures* of which it is composed, or the lively and natural *Expression* which animates them, or that beautiful *Whole* which an incredible variety conspires to form, and is the Holy Religion we profess.—* *The Policy grounded on the Scriptures and extracted from them*, may be considered as an Appendix to the *Discourse on Universal History*; both being wrote on the same Plan and with the same View. These Works will, moreover, lay open to every intelligent Person the important Art of reading so as to profit by it: which the generality of Scholars seem never to have learnt, or to have forgot.—All the Writings of this Author are smooth, sententious, and correct; and distinguished by that delicacy and agreeable Sprightliness, which was peculiar to the *Athenians*.—The † *Chronological and Dogmatical Memoirs, with Reflections and Critical Remarks*, contain

* Politique tirée de l'Ecriture Sainte.

† *Memoirs Chronologiques & Dogmatiques depuis 1600 jusqu'en 1716.*

a very curious and interesting Detail of all the remarkable Occurrences in the Church from the year 1600 to 1716. The particular Articles are related with a conciseness and perspicuity which thoroughly informs, without ever tiring the Reader. This polished Performance makes no more than four Pocket Volumes.

THE Works already mentioned will convince you that the Object of Ecclesiastical History is one of the greatest and most noble that can be proposed to the mind of Man. For what can be more wonderful than to see Religion always subsist on the same Principles; that neither Idolatry or Impiety, which have encompassed her on every side; nor Tyrants, who have persecuted; nor Hereticks or Infidels, who have endeavoured to corrupt her; nor Apostates, who have deserted her; nor unworthy Followers, whose vices have dishonoured her; nor, lastly, length of time, which brings all human things to a period, have ever been able, I do not say to overthrow, but even to

alter any one Point of her belief or worship? In spite of the Opposition arising from all these various Causes, the *Law* she has published, has been received as holy, equitable and beneficent; as full of decency and wisdom, of forecast and simplicity; and as the only true band of Society between Man and Man, and of that more sacred Union between Man and God; that is, as having every Qualification by which *Legislature* can be recommended. Supported by the same Almighty Power, from which she derives her Origin, she has continued the same through all the different States of the People of God; under the Law of Nature and the *Patriarchs*; under *Moses* and the written Law; under *David* and the *Prophets*; after the return of the *Jews* from their captivity, to the coming of *Jesus Christ*; and since, under *Jesus Christ* himself, that is, under the Law of Grace and the Gospel: In the Ages, in which the *Messiah* was looked for, and in those which have seen this expectation fulfilled; when the Worship of God was confined to one People, and when, according to
 3 the

the ancient Prophecies, it was to be spread over all the Earth; when infirm and carnal Men stood in need of temporal rewards and punishments; and when, actuated by more exalted motives, they lived by Faith and the prospect of good things beyond this state of being. Nor can we conceive (as *Bossuet* has observed on the evidence of these Facts) any conduct more worthy the God we adore, than, first, to have chosen a People, who was to be a standing Monument of his Providence, whose various fortune was to depend on their piety, and whose prosperity and adversity were to bear witness to His wisdom and justice who governed them. This is what God was pleased to manifest in his dispensations towards the *Jews*. But after having established, by so many sensible Proofs, this unshaken foundation, that He alone directs all human Events to their appointed Ends; it was time to raise Men to higher expectations, and to discover to a new People, which was to be formed from all the Nations of the Earth, the Secrets of a future Life.—This uninterrupted Uniformity
of

of Religion from the beginning of time down to our days, which has always acknowledged the same *God* as Creator and Ruler, and the same *Jefus Chrift* as Saviour of Mankind, is the very Life, Spirit, and Substance of the general History of the Church, whether delivered in the inspired or other Writings; and is, on that account, the most sublime and divine Object, that ever was, or could be proposed to the knowledge and contemplation of Man.

As to the Ecclesiastical History of our own Country, to the year 1189, *Alford's Annals* are the best I am acquainted with. The Detail into which this Author enters, gives him an opportunity of transferring into his own Work the most valuable parts of the Historians, who went before him; which he generally does in their own words. A great many Points of Controversy are treated with much Solidity, the Truths of Religion asserted no less from Facts than Arguments, and the whole Work planned and executed for the improvement and edification of a well-disposed

disposed mind, especially of an *English* Reader. I readily grant, that several of the Memoirs the Author has made use of, are not so authentick as the Accuracy of this Age requires; but a too great Facility in admitting Facts, which seem to favour Piety (for the Mistakes in this Performance are to be charged on this Head) does not hinder it from being very valuable.—*The Variations of the Protestant Churches*, by Bossuet, inform us of many Particulars, in the knowledge of which every *Englishman* is interested.—There are several curious Anecdotes relating to the same Subject, which will fall in the way of those who love information. Some of *F. Persons's* Works, *Sanders of the English Schism*, some of Lord Castlemaine's Treatises, deserve a place in this List.—*The Councils of Great Britain*, by Sir Henry Spelman, are a very noble Collection, and give a just notion of the Church Discipline of this Nation, and its ancient Piety; as does *Bede's Ecclesiastical History*, for the short Period it gives an account of, which is to the year 731: though the far greater Part is taken up with what happened

happened after St. *Austin's* arrival in 597; and what goes before concerning the *Britons*, seems designed by that venerable *Saxon*, but as an Introduction to what he was to say of his own Nation.

ALTHOUGH a great deal of what concerns *Religious Orders* be interwoven with the General History of the Church, and that of our own Country; yet, as far as our situation allows us leisure for such an undertaking, we should, in the next place, as I have already said, inform ourselves of what concerns them. The conspicuous Rank they hold in the *Hierarchy*, the great Ornament they have always been to the Church, and the many and various benefits the Christian World receives from these Institutions, make them well deserve a special Attention.—The *Order of St. Benedict*, and that illustrious Branch of it which St. *Bernard* brought back to its primitive Spirit, claim an uncommon regard and veneration from all *Englishmen*. The number of Foundations they possessed in our Country, the Share they had, for some Ages, in the Affairs of Church

Church and State, the signal Services they have done to both, and the great Personages which these excellent Schools of Virtue have produced, furnish alone a large and important Body of History.— The *Dominicans*, *Franciscans*, and *Carthusians*, the reformed Order of the *Carmelites*, of which St. *Theresa* was the chief Instrument; the *Canon Regulars*, particularly the Congregation erected by *Gerard le Groote*, which flourished so much in the fifteenth Century, * ‘ were Men rich in
 ‘ Virtue, studious of the beauty of Holiness, and promoters of peace in their Families. All these obtained glory in their respective Ages, and were praised in their Days. Those also who came after them have left a Name behind them, that their praises likewise might be recorded. As for the Founders themselves, they were persons eminent for good deeds, and these still continue with their Descendants. Even their latest Posterity is a holy Inheritance, which shall not fail, nor their glory be blotted out. Their bodies were buried

* *Ecclesiasticus*, ch. xlv.

‘ in peace, and their names live from Age
 ‘ to Age. The People show forth their
 ‘ Wisdom, and the Church publishes
 ‘ their Praise.’

‘ THAT excellent part of ancient discipline, says Lord *Bacon*, which consists in education, has been in some sort revived in late times by the Colleges of the *Jesuits*, in regard of which, and some other points concerning human learning and moral matters, I may say, as *Agefilaus* said of his enemy *Pharnabazus*, *Talis cum sis, utinam noster esses.*’ *

* WE generally find the greatest encouragement to proficiency in Domestic example: hence there is a peculiar use and propriety in proposing to all Persons the advantages and hereditary honours of their different Bodies, and calling forth the excellent Models each of them has produced. Every ingenuous disposition will be quickened by this adventitious influence; and the placing before them the Worthies of their own family, will add new vigour to precept, and give direc-

* Advancement of Learning.

tion

tion its full weight.—The Trophies of *Marathon*, which awakened all the military genius of *Themistocles*; and the encouragement to laudable undertakings which *Q. Maximus*, and *P. Scipio*, two of the greatest men of *Rome*, acknowledged they received from the Images of their Ancestors, are a lesson to every Divine, who is versed in Classic learning, of the force of home-bred Example. And when they reflect that *Augustus* adorned the *Porticos* of his *Forum* with nothing but the Statues of the most celebrated *Roman* Generals, with a view, as he declared, to excite in himself and succeeding Princes an emulation of the like exploits; they must feel, that each University and Body of men, which makes a particular profession of Learning, and has supported that claim by various patterns of excellence, has a right to animate all its members by an authority of much greater weight than that of *Augustus*;
 ‘ Be mindful, O my Sons, of the Deeds
 ‘ of your Forefathers from age to age,
 ‘ and you shall obtain great glory, and
 ‘ a Name which will remain for ever.’ *

* Maccabees, l. 1. c. 2.

BUT

BUT though a particular Detail of these and the like Institutions cannot be recommended to a young Divine during his Studies, he may, without allotting too great a part of his time, make himself Master of the Chief Heads of these Matters, from *the Origin of Monastic Institutions*, and those of the *Benedictines* in particular, by *Aubert le Mire*, Library Keeper to *Albert and Isabella*, and one of the most religious and knowing Persons in all kinds of Ecclesiastical Learning the *Netherlands* have ever had. I am sorry * *the Apostleship of the Benedictines in England*, by *Reyner*, though a very valuable piece, is printed in such a manner as to be scarcely legible.—*Bulteau's Monastic History of the East* is very exact, much esteemed, and little read. His Abridgment of that of the *Benedictines*, though well wrote, was not received with the approbation it deserved.

BELLARMINE's short but excellent *Treatise of Ecclesiastical Writers*, will give a proper and sufficient light on the exten-

* *Apostolatus Benedictinorum in Angliâ.*

five Subjects he there examines. *Philip Labbe* has wrote a *Philological and Historical Dissertation* on this Work, which is much esteemed. *Sixtus Senensis's Holy Library* is something of the same nature, but on a larger Plan than *Bellarmino's*; as is also the *Select Library* of *Possevino*, and the *Ecclesiastical* of *Aubert le Mire*. And if there be any Writer, whose Character you desire to be informed of, and which is not to be met with in the above-mentioned Works, you may have recourse to any other Historical Dictionary.—I think we should always get a just Notion both of the Author and his Subject, before we begin to read the Work; ‘two things, ‘says a celebrated Critic, greatly contribute to keep up our Attention, and ‘let us into the Sense of what we read; ‘The Knowledge of the Author’s Character and Subject: for the Disposition ‘we bring to reading, and the Opinion ‘we have imbibed of the Writer, have ‘a greater influence on our judgment ‘than is easily imagined.’*

THIS

* Duæ res sunt quæ vehementer & accendunt ad lectionem, & conducunt ad intellectum voluminis, vita Authoris

THIS is what I had to say on *Church History*, as well General as Particular. I have often thought there is nothing more unprofitable than this Study as it is commonly undertaken, whereas nothing would be more useful, was it pursued as it ought to be. To study History, is to study the Motives, the Opinions, the Passions of Men, in order to be acquainted with all their Springs and Windings, all the Illusions by which they blind the Understanding and surprize the Heart. It is to know our selves in other people; to discover in the Wise and Virtuous, by what we may improve; and in those of another Character, what we are to shun; and, in general, how we are to behave in all the various Incidents of Life. The Result therefore of this Science is to know Mankind, who are the Subject of it. Where these Dispositions are wanting, History, which *Cicero* very deservedly styles * ‘ the

thoris cognita, & operis non ignoratum argumentum. Plurimum enim refert quem animum adferas ad legendum, nec facile dictu sit quantum in judicando momenti habeat præsumpta de homine Opinio. *Erasmus*.

* Testis temporum, lux veritatis, vita memoriæ, magistra vitæ, nuncia vetustatis.

‘ Re-

‘ Register of Time, the Ray of Truth,
 ‘ the Life of the Memory, the Guide of
 ‘ Life, the Messenger of Antiquity,’ even
 the History of the Church, will only give
 us a vain Idea of our own Sufficiency,
 and make us mistake a very trifling and
 superficial Knowledge for real Improve-
 ment.

Books of Piety, whenever wrote, be-
 ing, as I have already observed, an Ap-
 pendix to the Works of the *Fathers*; the
 Lives of holy Men must, strictly speak-
 ing, be so many Branches of Church
 History, no less than the Persons them-
 selves are of that *Tree of Life*, by which
 the *Church* itself is frequently represented.
 —Saint *Bernard*’s Life, which was wrote
 by his Cotemporaries and Disciples, gives
 us the highest Idea of his Actions and
 Virtues, and makes his Works more en-
 tertaining and profitable. The Author
 of the first Part, *William*, Abbot of *St.*
Tbierry, was one of the greatest and most
 holy Personages of his time, to whom we
 are beholden for that incomparable Trea-
 tise *on Solitude*, addressed to the *Carthu-*
sians

fians of *Mont-Dieu*, which is always printed with *St. Bernard's Works*.—The *Lives of the Saints Ignatius, Xavier, Francis Borgia*, and *Cardinal Bellarmine*, by *Baubours, Verjus*, and *Frison*, are not only wrote with a Spirit becoming the Sanctity of the Subject, but may be justly ranked amongst the finest Compositions of the *French*, or any other language.—That of *St. Martin* by *Sulpitius*, with his *Dialogues on the Virtues of the Eastern Monks*, are Proofs that sacred Subjects admit of all the Elegance of the *Latin* Tongue; as is that of *St. Ignatius*, by *Masseus*.—There is an affecting air of Piety in the *Lives of St. Lewis Gonzaga*, and *John Berchman*, by *Ceparius*; and in that lately published by *Daubenton*, of *St. J. F. Regis*. * *The Enlightened Shepherd*, by *Colombiere*, joins the most sublime Holiness to the innocence and simplicity of a Pastoral Life.—The *Life of Sir T. Moore*, by *Doctor Stapleton*, gives us the character of a perfect Christian united with that of a great Magistrate and a complete Scholar.—*Thomas à Kempis* has given

* *Le Berger illuminé.*

us an account of several *Canon-Regulars*, with whom he lived, in the same artless Stile that recommends his other Works. The Life of *Mabillon*, by *Ruinart*, his Scholar; and that of *Lessius*, wrote by *Schoofs*, a *Canon-Regular*, though published by *Curtois*, must have the approbation of every Reader, who is pleased to see the same Persons equally eminent for Learning and Religion. That of *Don Bartholomew*, the holy Archbishop of *Brague*, represents in one Person the double Character of a perfect Religious Man, and a zealous and laborious Prelate: it was published by the *Dominicans* of *Paris*, of whose *Order* he was. And, to mention the Life of a Saint of the other Sex, that of *St. Theresa*, wrote by herself, affords such Instances of frequent and sublime Communications of the Holy Spirit, as must necessarily improve, raise and refine a Mind capable of such Lessons; nor can any Work be better translated than this is into *French*, not by *d'Andilly*, but *Chanut*. As all these are great Originals, I shall put down no more: A cursory View of such Pieces, and which does

little more than gratify Curiosity, is not the way to reap the Advantage designed in proposing them for our Example and Imitation. They are to be studied with that accuracy and attention which Artists employ on excellent Patterns, to raise their own Genius and bring their Works to the same Standard. For I must apply to this sort of reading, the same Observation I have already made on the Treatises of Christian Morality; the only Difference between these two Kinds of Writing being, that the Former teaches by Precept, this by Example. — ‘ The Reason we reap so little Benefit from Reading, says a wise Heathen, * is, because we read only with a View to Know, and do not refer our Studies to Action and the Conduct of our Lives.’ And another informs us, † that the Intent of Reading is to raise an Emulation of the virtuous Actions we approve in others, and make our own Advantage of the Wisdom of their Observations and Sayings.’

* *Epictetus apud Arianum*, l. iv. c. 4.

† *Macrob. l. 5. Satur. c. i.*

* I AM now come to the *Fourth* and last Branch of Ecclesiastical Learning, which is *Divinity*, properly so called, and as it is distinguished from the *Scriptures*, *Fathers*, and *Church History*, which, in a more qualified and rational, though less general acceptation of the word, make up so great a part of all Christian and sacred Knowledge, and consequently of *Divinity*. I need not say that a Student may be Master of the *Divinity Lectures* which are given in the Schools, and even give an account of them in Public with applause, and yet leave the University very ill provided of that Science. And this I know to have been the Case of several. A Mistake in any thing of such Moment cannot be sufficiently lamented in those who have been led into it, or too carefully avoided by Persons who have that Career yet to begin. The Origin of it I take to be a Mis-apprehension of

* Ad divini auctoritatem verbi accedat Theologica Ratiocinatio, quæ partim è sacris illis oraculis, tanquam primariis principiis; partim ex communibus notionibus, & insitâ humanæ intelligentiæ luce cognitis efflorescit. *Petavius, Dog. Theol. Tom. IV. l. 5. c. 7.*
§ 3.

what *Divinity* really is, which is taken up at the first setting out, and holds on to the Journey's end. A young Divine is taught to look upon it as the Height of Merit in his Profession, to be able to maintain whatever his Professor has advanced, and refute or evade all the Objections brought against it. This alone is frequently all the Fruit of four Years Application, and is attended with great Ignorance, and sometimes with a supercilious Contempt of whatever is not contained in his Professor's Writings, which reduces so many Divines to that Hectic disposition of much heat and great weakness. In this manner, a Reputation of Knowledge is owing to the prevailing Mistakes about it, and Students of very good Abilities have often given themselves little or no trouble to be Learned to the purpose, to be truly and usefully Knowing, from a false Notion of being so already.— An unwillingness to depart from received Practices, by which they have gained all the Reputation they enjoy ; and a long-Succession of hereditary Failings equally conspire to blind the Judgment and prejudice

judice the Mind : Self-Love and Self-Opinion being never so powerful a Bias, as in those who have had a narrow Education. The Level is taken from their own Minds, and their own Acquisitions in Theology; both which being very bounded, it is no wonder the Views they take are short, and that they see nothing of those Scenes of Science which lie beyond them.

THE *Divinity Lectures* which are given in the Schools are but the Out-Lines of this Science, which must afterwards be filled up, the different Parts drawn out and distinguished, the Colouring added, and the whole Piece perfected. When this is done, those Out-Lines, which, as in a Picture, guided the whole Work, begin to disappear, and are at length lost in something more compleat; and the Piece is never seen to so great an Advantage, as when the Delineations, by which it was perfected, are removed out of sight. A Scholar, who hath already gone through a Course of *Scholastic Philosophy*, which is delivered in the same

manner as *Divinity*, must be sensible of the truth of this Observation.

As I am a great friend to Method and regular Institutions, I cannot but approve that Students in *Divinity* should write the Heads of the several Subjects they are to learn. This Method fixes their Attention, and makes a more lasting Impression than reading alone can do; and as it is the received Practice in Universities, I am willing to look on it as the most beneficial: Though as to the manner of giving these Heads, I shall reserve my opinion to a more convenient place of this Discourse. The first care, therefore, should be to be well acquainted with the Professor's Lectures: Duty and a Deference to established Rules require this, and these Motives are sufficient, though others were wanting. But then this does not oblige us to sit down satisfied with the Knowledge these Lectures convey, and not to seek elsewhere what may supply their Deficiency. The Foundations are laid, and the Scaffolds raised, and this should put us in mind to
finish

finish the Building. If you ask, how this is to be effected? I answer, that a good deal depends on the Teacher, but much more on the Learner. If the Professor, as occasion served, would read some short and remarkable Passages of the *Fathers*, and of the most able School-Divines on the several Subjects of his Lessons, this Variety would awaken the attention of his Scholars, enlarge their Minds, and prevent that narrow and low way of thinking on the most exalted Matters, which a servile and disagreeable Attachment to a Professor's Lectures is apt to produce. Thus, for Example, when he treats of the Church, he might bring them acquainted with *Tertullian*, concerning *Prescription against Heretics*; with *St. Cyprian*, on *the Unity of the Church*; with *St. Austin*, on *the True Religion*, *Vincent of Lerins*, and *Campion's Reasons given to the University-Men*. He might, on other occasions, diversify his Lectures by some chosen Passages of *Estius*, on *the Master of Sentences*, which is a most excellent Work, and quite adapted to the Method of the Schools, which, perhaps,

have seen nothing more perfect in its kind ; or of *Melchior Canus's Common-places of Divinity* ; or of the *Councils*, the Letters of the Popes, of the Theological Works of *Petavius*, *Lessius*, *du Hamel*, and others. But then he ought to chuse these Passages with Discernment, and make his Auditory remark their propriety, strength and usefulness ; for otherwise, the mere reading them will be but dry and unprofitable. *Mabillon* says, he knew this method to have been practised by a very able Professor with great Success.

BUT as all the Advantages which can be reaped from this or any other Industry of the Teacher will fall far short of the Progress a young Man of good Parts may make ; his own Diligence must supply the rest. Now this is to be compassed chiefly by reading ; and as the Books which have been wrote on *Divinity* are almost, in the literal Sense of the Word, infinite, the great care should be to read such as are excellent.

INDEED,

INDEED, if a judicious Choice of Authors be, in general, the first and principal Step towards real Improvement, it is more particularly necessary in a Matter so serious and important as the study of *Divinity*. An endless multitude of Works (I have already said it, and I repeat it again, that so necessary a Caution may have its full influence) has been wrote on all the Divisions of this Science, with great Gravity, and in all the Forms of Argumentation, which say and teach little to the Purpose; and whoever employs his time and thoughts on such kind of Reading, is much in the same case with a Husbandman, who instead of cultivating a fertile Soil should till barren Sands. What *Quintilian*, therefore, says of a *Grammarians*, let us apply to a *Divine*; *Mibi inter virtutes Grammatici habebitur, Aliqua Nescire.*

THERE is a Point of Perfection in Science, as of Goodness and Maturity in Nature. Those Writers who perceive and attain it, have a true Taste; those, who perceive it not, and either fall short

of, or go beyond it, have a faulty one. But by a strange and unhappy Fatality, to which all Human Productions are subject, this Justness and Discernment is scarce ever attained, and things brought to Perfection, but they begin, almost as soon, to fall from it; and right Notions being gradually worn away, where one Mistake has entered, Legions have found a passage through the same Breach. What has added to the Misfortune, is, that whereas Men rise by slow Degrees to this Ripeness; when they have once lost it, the Recovery is very difficult, and many Ages have sometimes past, before they have been brought back to relish that genuine Goodness, from which they wantonly departed. And whoever imagines that *Theology*, considered as a Science, has been exempted from these general Revolutions, is an utter Stranger to the State of Ecclesiastical Learning, from its first Institution to our Days. I cannot produce a stronger, and, at the same time, a more melancholy Proof of this Assertion, than by setting before you a succinct View of what has happened to *School-Divinity*. WHEN

WHEN St. *Thomas of Aquin* appeared in the thirteenth Century, he found this Science much degenerated from the Plan, according to which St. *John Damascen* had modelled it in the eighth, and which *Peter of Lombardy* had revived 400 years after. But being endowed with a superior Understanding, and more extensive Knowledge than his Predecessors, he gave School-learning a perfection it had not yet received, and of which the others had only traced imperfect Sketches. Indefatigable industry, a most consummate skill in the *Scriptures*, *Councils*, and *Fathers*, a great insight into the Philosophy of *Plato* and *Aristotle*; and, more than all the rest, that assistance which is derived from Prayer and Sanctity of Manners, enabled him to withstand the wretched method of Studies which then prevailed, and to compile his *Sum*, which is an Abridgement of all his Works, his Master-piece, and the greatest effort of genius and erudition the Church had seen for many Ages. And whoever considers the disadvantages he had to struggle with, the

wild heap of barbarous Rubbish, which surrounded him, and the early period of a life of only forty-eight years, far from being offended that his Works have not that finished air, which in other circumstances he would not have failed to have given them, must acknowledge his merit equal to what I have said of it.

BUT School-Learning no sooner began to appear fair in this great Original, but it quickly changed its form under those who followed him. These restless spirits instead of endeavouring at a perfection, which he had pointed out, and made such advances towards it, copied only his blemishes; the minuteness and multiplicity of his disquisitions, and a want of that correctness, which is the result of Criticism, and of those Attainments which are preparatory to it. Thus, far from advancing Theology, they did but encumber it more. The pretence, indeed, was to refine on the Method, the *Angel of the School*, as he is deservedly styled, had lain down; but the success was like that of the *Viper's* attempt, in
the

the *Fable*, who polished his tongue on the Smith's- file till he wore it away. They perplexed Truth instead of clearing it up, banished and despised useful Knowledge, introduced a false taste of Learning, and, which was still a more capital disorder, by pursuing, with zeal and obstinacy, fruitless inquiries and endless cavils, they extinguished, by degrees, the spirit of piety towards God, and that of peace amongst one another. Study, even that of the most serious subjects, was no longer considered as a means to become wiser and better Christians, but sharper Disputants; and was employed, not to remove uncertainties, but to increase them *. And as in *Music*, fanciful Divisions, and light and uneven Quirks, have been introduced in order to shew the

* Ergo indagandi veri una & simplex via, est relicta; faciendi fuci apertæ sexcentæ. Nec solum in hanc opinionem populus cucurrit, finem discendi esse disputare, ut militiæ, conflictum: verum publicus consensus permultos Veteranos & quasi Triarios Scholasticæ militiæ rapuit; ut supervacaneum esse ac stultum censeant, si quis *ad mentem & mores & quietum hoc inquirendi genus* Philosophiam revocet. *Vivès, de causis corruptarum artium, L. 1.*

Verterunt ad *altercationes* disciplinam morum, quæ ad *agendum* esset parata; & sic tractarunt, non ut *meliores* vel fierent vel facerent; nec ut *rectè* statuerent de virtutibus & vitâ, sed ut *cavillarentur*. *Idem, L. 5.*

Hand

Hand of the Performer, to the Neglect of real Harmony; and the Ears alone been tickled with what ought to have raised, or tempered, or allayed every affection of the Soul: so, the excellence and use of *Theology* was laid aside, and its whole merit transferred to Knacks and Subtilties; which shewed the Quickness of the Disputant, to the prejudice of what was most valuable and useful in the Science. This was the too general face of the Schools, when the Dawn of Science began to open on the World about the end of the fourteenth Century, and to promise Day.

THEOLOGY availed itself of this happy revolution, and soon perceived, that whatever recommended other Sciences might very well grace her Lectures. The Language, therefore, of several eminent Divines, since that period, has been correct, their Method clear, their Tenets exact; in a word, their Works complete. I shall consider some of them which I would recommend to a Student in Divinity, after having said a word or two, in general,

neral, on the different manner of conveying this Science.

THERE are two Methods of teaching *Divinity*, one ancient, the other modern: the former admits of most of the ornaments of Discourse; the latter, more severe, seems to have laid aside Eloquence, and aimed only at being exact and subtil. This Difference in the manner of delivering the Science, has given occasion to the Division of the Science itself into *Positive*, and *Speculative* or *Scholastic*; the first being supposed to be confined to the ancient method, the second to the modern. Thus what *Socrates* said concerning those, who separated *Interest* and *Virtue*, seems, in some measure, to have happened to them, who made this Distinction in *Theology*, viz. * to have made a Divorce between things, which *by Nature were designed to go together*. One, however, might very well be tempered by the other, and *Divinity* become exact without preciseness, and copious and agreeable without being florid and diffuse.

* *Naturâ coherentia opinione distraxerunt. Cicero.*

IT is observed, to the praise of St. *Atbanasius* and several of the ancient *Fathers*, that they propose their Arguments very gracefully, and with great clearness; that their manner of Reasoning is close and conclusive; that they use the most proper Terms to explain the Mysteries of our Religion, and clear up Difficulties in a plain Manner, and void of those Refinements which often shew the Subtlety of the Reasoner, without elucidating the Subject. By this Method, the ancient and modern Schools of *Divinity* might be allied, and receive a reciprocal lustre and strength from each other: the latter would be exempt from cavils and driness, and the former possess all their richness with a distinction and order, which would inhance their merit and place it in a more useful light.

WE have an illustrious instance of this in the *Theological Works* of *Petavius*, in which *Positive* and *Scholastic Divinity*, without confounding their several properties, conspire to set off each other, and are moreover joined to all the Advantages of Profane and *Jewish* Erudition.

tion. This great man treats his Subject in the most clear and natural Order, employs no Terms which can cause Ambiguity, advances no Principles which he does not pursue, and only Reasons in order to conclude. By this means he interests and fixes the attention of a Reader who is disengaged from Prejudice, who is studious, patient, attentive and reasonable. When he has laid down his Positions, he leads his Scholar, step by step, to all their Proofs, bears him company all the way, and does not leave him till he is satisfied. As his Knowledge was, in the strict sense of the word, Universal, and, as Abbé Olivet says, * *beyond the bounds which Nature seems to have set to Man*, and his Genius equal to his Knowledge, his Works are enriched with every kind of sacred Literature, which either past or present times could furnish. He is not *fraught with the Spoils of the East* only, as the Poet says of his Hero, but with those of the four Quarters of the World : all

* Ultra humanam sortem eruditus. Olivet, Pref. in Cicer.

which

which he has digested into admirable order, and adorned with an eloquence truly becoming the Dignity of his Subject. And as all these Advantages meet in one Writer, and, perhaps, in him alone, I am inclined to think his Works sufficient to form a compleat System of *Positive* and *Speculative Divinity*, both with respect to the copiousness of the matter they contain, and the method, penetration and judgment with which it is treated ; I mean, as far as the Work goes ; for Death prevented his finishing above half of the *Body of Divinity*, of which he has given the Plan at the end of his Preliminary Discourses.

AND here it may be seasonable to say something of the different Parts which compose *Divinity* ; how many and what they are, and the connection they have with one another. You are not to expect an universal agreement amongst the Learned on this Head, and that Persons of great, and even equal Abilities, should have the same notions of Order and Gradation in this divine Science any more than in others.

THE

THE most accurate and full Division of it seems to be this : That the *First* Part should treat of the *Divine Nature and Perfections*, considered in themselves ; and this takes in the Treatises of *God, his Attributes*, and of the *Trinity*. The *Second* Part contains those Works which flow from Him, as the Author of Nature, and which are two-fold, Spiritual and Corporeal ; this Part contains the Treatises of the *Creation* of the *Angels*, of the *visible World*, and particularly of *Man*. That most excellent Work of the divine Bounty, the *Incarnation*, by which God, as the Author of Grace no less than of Nature, communicates Himself to Man in such a manner as to become one Person with him, makes the *Third* Part. The *Fourth* treats of the Means and Instruments by which the Benefit of the *Incarnation* is either conveyed to us, or we guided to it ; and these are the *Sacraments* and the *Divine Laws*. The *Fifth* sets forth those Qualities by which Men and Angels become holy and divine, and are fitted and prepared for everlasting Happiness : these are *Grace*,
Faith,

Faith, Hope, Charity, and the other Virtues. The *Sixth* and last Part treats of what is destructive of, and contrary to these Qualities, and this is *Sin*.

I NEED not enlarge on the propriety and fulness of this Division: Reflection and Use will let you into both. It embraces all the Knowledge we can contain concerning God, and the different Relations he bears to his Creatures, and they to him: * *It reaches, in a comprehensive manner, from end to end, and sweetly disposes all things:* and, to make use of an expression, in which a Poet and a Heathen has set forth the sense of a Christian and a Divine, it directs us † *to derive every thing from the supreme Being, and to refer every thing to him.*

AND now, to return again to *Petavius*; I would not be supposed to recommend him on my own judgment alone. The ablest Critics and most learned Men of his own time, and those who have since

* *Wisdom*, ch. 8.

† *Hinc omne Principium, huc refer Exitum. Hor.*
flourish.

flourished, have concurred in bearing Testimony to his singular Merit: *Huet*, *Simon*, *Grotius*, *Perault*, *Mabillon*, *Henry de Valois*, the latter of whom wrote his Life, speak of him as the most extraordinary Personage of his Age; to say nothing of those of his own Body, who may be suspected of Partiality.

AMONGST a variety of Encomiums bestowed on him, which I have occasionally met with, I shall content myself with setting down two: the first is from the famous Bishop of *Avranche*, *Huet*; who speaks thus *: ‘ That during the stay
‘ he made at *Paris*, he read with a particular Attention the Theological Works
‘ of *Petavius*, which were then just published, and had been received with great
‘ Approbation by the Learned: That

* Per eos dies, quos in amplificanda Bibliothecâ meâ consumebam Lutetiæ, ad vesperum aliquando domum red-
dux, cum partas opes recognoscerem, hæsi potissimum in
pervolutandis Dogmatibus *Petavii*, recens editis, quorum
magna erat apud-doctos homines commendatio. Me eten-
nim, qui & Authorem nossem, & amarem, & facerem
plurimi, cum materiæ dignitas, tum nitor dictionis, &
passim diffusa eruditio totas noctes tenebant attentum &
fixum. *Huetius, de rebus suis*, pag. 69.

‘ being

' being acquainted with the Author, and
 ' having a great love and value for him,
 ' he was so taken up with the Dignity
 ' of the Subject, the Elegance of the
 ' Style, and the Erudition which ap-
 ' peared through the whole Work, that
 ' it fixed his attention whole days and
 ' nights.' The other commendation of
Petavius I shall take from the account he
 gives of himself to *Mutius Vitelleschi*, Su-
 perior General of the *Society of Jesus*.
 * ' That he had presented him with
 ' a production of his Studies, Three
 ' Tomes of Theological Works, just
 ' fresh from the Press, wherein he had
 ' discussed that Part of *Divinity* which
 ' treats of *God*, the *Angels*, and the
 ' *Creation* of the World. That he had

* Litterarium tibi munus offero, Theologicorum meo-
 rum Dogmatum Tomos tres, à Prælo recentes; in quibus
 Theologiæ partem illam complexus sum, quæ de Deo,
 deque Angelis & Opificio Mundi disputat. Quam quidem
 divinarum rerum tractationem, non vetere illâ & Schola-
 rum usu tritâ viâ, sum ingressus; Sed novâ, &, quod
 sine invidiâ dictum sit, nullius adhuc vestigiis impressâ.
 Non enim subtilem illam, & obscuris Philosophiæ tricis
 involutam Theologiam institui; sed ingenuam & amœnam,
 ac de limpidis ac nativis Scripturarum, Conciliorum, Pa-
 trumque veterum fontibus liquidiùs profluentem; eandem-
 que non horridam ac propè barbaram, sed cultu quodam
 humanitatis hilaratam atque conditam, *Pet. Lib. 3. Epist. 54.*

' under-

' undertook to write on these divine
 ' Matters, not according to the old Me-
 ' thod, which had long prevailed in the
 ' Schools, but on a new Plan, and which
 ' (he hoped he might say it without Of-
 ' fence) no one had yet attempted. For
 ' he had made choice, not of a subtil
 ' kind of *Theology*, wrapt up in Philo-
 ' sophical Intricacies, but of one that
 ' was ingenuous and entertaining, and
 ' flowed from the limpid and native
 ' Sources of the *Scriptures*, the *Councils*,
 ' and the *Fathers*. Neither was the Me-
 ' thod he had followed, forbidding, and
 ' almost barbarous, but lighted up and
 ' enlivened with a certain air of Elegance
 ' and polite Literature.' A little ac-
 quaintance with this Author will let you
 see the right he has to be address'd in the
 Poet's words,

With conscious Pride, O Man divine !
 Assume the Honours justly thine.

Fra. Hor.

That he stands amongst the Foremost on
 the Records of sacred Fame, and will,
 in all appearance, verify what the above-
 men-

mentioned fine Genius and celebrated Scholar, *Huet*, has foretold of him, in Terms no less deserved than pompous : *

‘ All the Schools of Divinity throughout
 ‘ the Christian World resound with the
 ‘ Name of *Petavius*, listen to, and im-
 ‘ prove from his Lessons ; and he will
 ‘ continue to enlighten the church to
 ‘ the End of Time.’

BUT his Works, as I have said, taking in only *Three* of the *Six* Parts of the above-mentioned Division, that is, not above half of the Treatises which compose a compleat Course of *Divinity* ; this Deficiency must be made up from other Writers, and from those, by way of preference, who come nearest to His Method and Excellence ; for, indeed, he seems to me to be the Standard of both.

LESSIUS’s manner of treating *Divinity* is neither purely *Positive* nor *Scholastic*, but is tempered with, and partakes of each. His penetration and discernment

* *Huetiana*, § 76.

place him on a level with *Petavius*, though his reading was less universal. His style is less eloquent, or, if you please, has less of the Orator, but is of as great use in Theological Lessons. He excels in that perspicuity and conciseness which is the result of extensive Genius, and of having thoroughly understood and digested the Matter he treats. His language, also, as far as the Scholastic method of the times and country he lived in would allow, is very well adapted to convey our own notions to others, and which, on that account, from the *Greek* Idiom, is called *Didactic*.

THE sanctity of his Life surpassed his erudition; and there is an air of piety breathed through all he wrote, and an unction which makes the most sublime and abstruse Subjects affect the will no less than they exercise, improve, and raise the understanding. When he forces the Reader into emotion and transport, as he frequently does, particularly in his Books * *on the divine Perfections*, it is

* *De Perfectionibus Moribusque Divinis.*

plain he is seized with it himself. It would be superfluous, as well as endless, to point out instances of this kind: they occur in every page, and cannot possibly escape any one, who understands and feels. His Works were so accurate before he suffered them to appear in public; so finished, as Mr. *Pope* expresses himself, *with the patient touches of unwearied Art*, that afterwards, when they were republished *,

‘ He neither changed, added, or omitted any thing; and they appeared in the following Editions exactly the same as in the first.’—I ought not to omit, for the honour of this Author, that one of the last actions of our renowned Countryman Sir *Walter Raleigh*, was to desire an intimate Friend to translate into the *English* tongue and publish two celebrated Treatises of *Lessius* †, as a Testimony of the Sentiments in which He died. And whoever reads these Works, will think the request worthy that learned, and gal-

* Omnia hæc Opera ita solidè semper, etiam ipsi *Lessio* steterunt, ut in eis nec sententiam, nec apicem mutandum sentiret. *De vitâ, & moribus Lessii.*

† *De providentiâ Numinis, & Animi immortalitate.*

lant, though unfortunate Commander.— Surely no two Writers have done more towards recalling School-learning into the use and practice of the World, and bringing it into the Company, if I may speak so, of the wisest and politest Men, than *Petavius* and *Lessius*.

I SHALL only add one more to these great Men, and that is *du Hamel*, who has wrote a Course of *Divinity*, both *Speculative* and *Practical*, as he terms it, in a very neat and judicious manner. And though this author be no ways comparable, unless in the purity of his language, to either of the above-mentioned, yet he has this Advantage over both, to have published a compleat body of *Divinity*, and comprised it in *seven* Volumes *.—*Tournely's* Course of *Divinity*, as I am assured, is on the same Plan, and has all the Advantages of *du Hamel's*, and contains moreover a discussion of several points which have a nearer relation to the Disputes of the present times. But it being contrary to my design to recommend any Author, with whose

Works I am not conversant; I must refer my reader, for this Gentleman's merit, to those who are acquainted with it.

AND yet, methinks, something still more complete and useful; more suited to the dignity of Theology, and to the ease of the Learner, than has hitherto appeared, might be offered to the Public. For, I am afraid, it may be asserted on too good grounds, that though the science of Divinity has received, since the revival of Letters, and particularly in France, within the last Century, all the perfection it seems capable of; this is by no means the case with respect to the method of teaching it. And surely the avoiding the distaste and wearisomeness inseparable from a scholastic method, which is always in the same tone, is an object well deserving their consideration who have the direction of these Studies; and who might, at the same time, relieve their Auditors and promote their instruction. Every one is sensible of the satiety with which the sameness of a dead wall, especially if it be of a considerable length,
tires

tires the eye, and the uniform style of School Divinity has the same effect on the mind. The language is, as it were, cast in a Mould; the same method is repeated in every page; so many questions on each subject; then, so many objections to the same number of proofs; then, as many answers to these objections. — One would be tempted to think the Professor was condemned to express himself for ever in the same manner, and like *Ixion*, in the fable, doomed to turn in a Circle, in which he followed and fled from himself.

Volvitur Ixion, & se sequiturque fugitque :
not only the same method of proceeding, but the same terms of art ring perpetual unison; proposition, assertion, proof, major, minor, conclusion, and the rest.

THIS constraint is so far from being essential to serious studies, that the perfection of Instruction consists, as it has long ago been observed, in joining what is agreeable to what is useful. As infor-

mation is the nourishment of the mind, we should imitate, in the manner of conveying it, the order which Nature, or rather divine Wisdom observes in the distribution of corporal food : this is always accompanied with pleasure, which is a kind of vehicle, and by a sweet necessity obliges us to our own preservation.

THE number, likewise, of minute disquisitions, into which, as so many small threads, the subject is split, far from making it perceived with greater distinction, as is generally supposed, does but obscure, and involve it in greater intricacies.—It has been observed by a late ingenious Artist, who had a great insight into Nature, that breadth and quantity of shade assist in making distinction more conspicuous, and cause it to be viewed with more ease and pleasure, than is found in those objects which have many distinctions and but narrow shades between them *.—This Principle is applicable to the subject I am treating. What

* *Hogarth's Analysis of Beauty*, page 111.

other

other reason can be assigned, for all the subdivisions and distinctions of the School not having the perspicuity of those treatises, which entertain the Reader at the same time that they elucidate the subject; and leave behind them that pleasing acquiescence which finished productions never fail to cause.—I appeal to every intelligent Person, if the proofs which the Old Testament furnishes of the Divinity of the Son of God, are not more satisfactory, and leave a deeper as well as a more pleasing impression, as set forth by *Bossuet* *, than when ranged and modelled by the most subtle Schoolman? The same may be said of *Fenelon's* proofs of the existence of a supreme Being; and the *French* language, in which the latter are wrote, makes no difference as to the point in question †.

THE Didactic method as well as the style should be simple, and aim at little beyond perspicuity and precision: but this

* They are printed in an Appendix to his Notes on the Books of Wisdom.

† *Lettres sur la Religion.*

simplicity should be graceful and have an air of dignity ; not low, heavy and insipid. This method is so far from being inconsistent with purity of language and the other qualities I have been speaking of, that we are always understood in proportion as our language is correct, and nothing is so great a clog on instruction as an affectation of what is foreign to common use ; and to the principal object of our Studies adds the preliminary trouble of the means by which it is conveyed. Every Science has, indeed, its peculiar terms, which are not generally understood ; but these should only be employed when what is to be expressed has not a name in ordinary language : otherwise the hearer either does not understand, or gives no attention to them ; and, at best, they load the memory without improving the understanding.

THIS defect, therefore, with which most of the School Divines are justly charged, should be avoided in the Plan of Theology I am speaking of : it should not be a particular language to itself, diffe-

different from all living ones, and from the true Latin, though it be derived from it ; and that the most sublime subjects may be treated not only with propriety of diction, but likewise with great elegance, the philosophical and moral works of *Plato*, *Aristotle* and *Cicero*, which are written in very pure *Greek* and *Latin*, and very agreeably, are a proof which admits of no reply.—I need not say any thing of the admirable instances by which the writings of the Fathers exemplify these observations. I have spoken of them elsewhere.—The *French* and some of our Countrymen have done the same justice, in their respective languages, to whatever belongs to the Christian Doctrine, which is but another name for Theology.

It was not, therefore, any necessity arising from the subject, which introduced this uncouth mode of speech into the Schools : it was ignorance, and, what is still worse, false learning. The same mistake spread itself through all the productions of the long usurpation of these

foes to true Science, as may be seen by contrasting them with those of a happier age. Whatever time has spared of the productions of ancient *Greece*, is judicious and agreeable, and shews the exquisite skill of the Workman: the remains of their buildings, statues and coins, are of the same character, in their kind, as the works of *Homer*, *Sophocles* and *Demosthenes*. Good sense and an imitation of beautiful nature every where guides the Artist's hand; whereas all this gradually decays since the fall of the Roman Empire, till the middle of the fifteenth century, when Learning and the fine Arts revived and dispelled the darkness which the Northern People had spread over Europe *.

A BODY of Divinity, clear of these blemishes, and compiled on the Plan I have endeavoured to recommend, should, moreover, briefly assign the tenets to be held, and

* *Lewis Vives* has traced the causes of this depravity with exquisite judgment in his Work *de causis corruptarum Artium*, particularly in the 1st, 3d, and 6th Book: and *Fleury* has treated the same argument in his fifth Discourse on Church History.

point out not only the Authors who were to be consulted on them, but the particular places of each work : those Books which should be read and explained in the Schools, and those which might be the employment of leisure hours ; and thus executed would be one of the greatest benefits which could be conferred on the learned world ; that a life so short as Man's may not be wasted in useless pursuits, and end before we are informed of the most ready means to improve it *.

No study would be so suited to enlarge the mind and give it a Christian elevation ; or afford such pleasure, and be of such use to the Learner. It would unite, in an eminent degree, all the advantages of the purest *Philosophy*, both ancient and modern ; the politeness of *human Literature*, a great insight into *Church Antiquity*, and be the best key to the Works of the *Fathers* and the *Scriptures*. The most useful Treatises

* Nemo sit admiratus eâ curâ locum quæri, ubi nascatur & adolescat sapientia, cum tam anxie locum provideamus apibus, daturis mel, pretii quanto inferioris infra sapientiam? *Vives.*

likewise of the *Canon* and *Civil Law* would have their place, as * *Of God*, considered as a *Lawgiver*, of *Laws*, of *Law* and *Equity*; which subjects have been treated in a very masterly manner by two Divines, *Suarez* and *Lessius*; the former of whom has no less excelled in this Matter, than in those admirable Books † *on Religion*, which have a nearer relation to Theological Studies; and the Work of the other has filled the Closets of the learned in the Law, and all the Courts of Judicature in *Europe* with the Author's reputation.

THERE is something so sacred in those Institutions which tend to bless or reform Mankind, that the Works, which, by way of excellence, recommend and enforce the general Laws on which Society is established, cannot be foreign to the purpose of a Divine. *Alciate*, a native of *Milan*, rendered this signal service to the Public, on the revival of letters, and having united the knowledge of

* *De Deo Legislatore. De Legibus. De Jure & Justitiâ.*

† *De Religione.*

Antiquity and polite learning to the study of the Civil Law, from which its barbarous interpreters had, for so many ages, excluded it, he restored that Science to its ancient splendour. The *English* Nation has the same obligation to Dr. *Blackstone*, Vinerian Professor of the University of *Oxford*. This Gentleman has, with exquisite discernment, ennobled the study of our Common Law with all the stores of *Greece* and *Italy*, and with those aids which are derived from civil and general Institutions; and has, on this account, received from a grateful Country, the deserved acknowledgment of standing superior and alone in a Science, which is the second in dignity of those which enlighten and better mankind.

How pleased would a young Divine be to have such a field of knowledge opened to his view; to perceive his mind enlarged by objects so suited to satisfy all its capacities; and to feel the influence and natural tendency of this study to ground and improve him in all Christian accomplishments! Di-

vinity,

vinity, treated in this manner, would appear in that noble simplicity, which is the sovereign perfection of art, and very different from that narrow and abject view, which some take of it from the crude notions and barbarous language, from the low sophistry, and endless wranglings, the useless and superfluous disquisitions, which have sometimes prevailed in the schools, and sink *Theology*, by clogging it with a load of their own*. Every ingenuous disposition must be sensible this could never be the purpose of so divine a Science, whatever may have been the misapplication, by any of those who profess it. It reminds me of that rich and beautiful weapon which was employed to the destruction of the person who gave it; and of which it was said with a delicacy which no translation can reach,

Non *hos* quæsitum munus in *usus*.

Virg. L. 4.

* Interim modus ille commendetur Theologo nostro, ut quod in cæteris valet, multo magis in divinarum rerum commentatione teneat, *ne quid nimis. Petavius.*

Whereas,

Whereas, when we consider *Theology* in its proper light, it presents itself to us as deserving our most serious application ; we discover its dignity and usefulness, and the preference it claims before all other Sciences, and how much it conduces to hinder the Mind from debasing itself by any pursuit unworthy faculties capable of such elevation.

LESSIUS seems to have had a thorough conviction of what I have been saying, and has very happily expressed his sentiments on this head, in the dedication of his Theological works to the Abbot of *Liesse*. His words are these* :
 ‘ Amongst those things which we should
 ‘ chiefly have at heart during this life,
 ‘ the knowledge of the Deity has the
 ‘ first place. That he does not mean

* Inter ea quæ homini in hac vitâ maximè debent esse curæ, primum meritò locum tenet cognitio Divinitatis, eaque non perfunctoria, vel aridæ cujusdam speculationis, sed accurata, illustris & efficax, quæ vim suam etiam in affectum & omnes animæ vires diffundat. Ex hac enim omne bonum animi omnisque salutaris dispositio, quâ ad perfectionem & vitam æternam sublevamur, tanquam ex uberissimo fonte promanat ; & sine hac frustra ad sublimem Perfectionis gradum contendas.

‘ a superficial and barren knowledge,
 ‘ but such as is accurate, clear, and ef-
 ‘ ficacious, and extends its energy to
 ‘ the affections, and to every Faculty
 ‘ of the mind. From this, says he, as
 ‘ from a living source, proceeds all intel-
 ‘ lectual good, every wholesome dispo-
 ‘ sition, and that Heavenly-mindedness,
 ‘ by which we are raised to perfection
 ‘ and eternal life ; and without it, it is
 ‘ in vain to pretend to any distinguished
 ‘ degree of holiness.’ He takes up the
 same subject again towards the end of
 the preface to the same works, and in-
 forms the Reader, * ‘ That the method
 ‘ he had followed, was not altogether
 ‘ *Scholastic*, but somewhat more free and
 ‘ liberal; and such as did not only clear
 ‘ up the subject, but place it in an
 ‘ advantageous light, and would af-

* Modus tractandi non erit omnino Scholasticus, sed
 nonnihil liberior, ut res illæ non solum utcumque intelli-
 gantur, sed amplo quodam ac splendido modo menti Lecto-
 ris objiciantur, prout idoneæ sunt non modò ad Intellectum
 clarè instruendam, verùm etiam ad concitandum in ani-
 mis affectum Pietatis. Ita enim concipi debent ut men-
 tem admiratione, stupore, reverentiâ, timore, gaudio
 possint afficere : quod non fit cum in minutis ac subtili-
 tatibus quibusdam solum ad disputationes comparatis hæ-
 retur.

‘ fecit

'fect the will no less than improve
 ' the understanding : that, these mat-
 ' ters should be set forth, so as to
 ' raise in the Reader wonder, awe,
 ' and astonishment, fear and joy ; which
 ' ends could never be gained where
 ' the great concern is about minute
 ' matters and subtleties, which seem
 ' only calculated for disputes and ca-
 ' vils.' I must desire the Scholar to
 read both the Dedication and Preface,
 from which these citations are taken :
 they deserve, indeed, to be transcribed
 from the beginning to the end.

THE Preliminary Discourses likewise
 of *Petavius* to his Theological Works
 are as elegant and compleat an instruc-
 tion on this head, and on the dispo-
 sitions a Student is to bring to the Stu-
 dy of *Divinity*, as he can read.

But, by a method directly contrary to
 that I have been speaking of, and which
 the above-mentioned and some other ju-
 dicious Writers have followed, this Study,
 both with respect to the Subject matter
 and

and the Manner of treating it, has frequently degenerated into fruitless Speculation and Contention. An infinite number of Questions have been started; Objections made to those Questions, and Solutions to those Objections, which often do not confute, but distinguish afresh, and breed one Question almost as fast as they solve another. I hope I shall give no Offence in borrowing an Allusion from Lord *Bacon*, who brings the Fiction of *Scylla* as a lively image of this abuse of Learning. The upper part of her body represented a comely Virgin; but then—*Candida succinEtam latrantibus inguina monstis*. So the Generalities of the Schoolmen, their Definitions, Divisions, and Conclusions are, for a while, fair and proportionate; but when they descend into a detail of all the Subtleties, which the restlessness of human Wit can invent in Theological, no less than in other Matters, instead of a Womb fruitful with useful Information, and *that Wisdom*, the first Character of which, according to St. *James*, is to be *modest and peaceable**, they

* Chap. 3d.

end

end in Deformity, Altercation and Clamour.

THE complaint which the *Spanish* Critic made long ago, concerning the abuse of the *Mathematics*, is very applicable to this more sacred and important Study. And though it conveys little more than what I have just now observed, yet the Instruction being of that moment, and, at the same time, so much neglected, it cannot be too often inculcated. * ‘ Use, says this valuable Author, is set aside, and the Science ‘ screwed up to things, in which there ‘ is no Advantage, but only a barren ‘ kind of Contemplation and endless ‘ Inquiry : for one Discussion begets another without end or measure. And ‘ whereas the Principles of this Discipline, and a certain regular progression

* Artes hæ, usu remoto longissimè, ad ea sunt evectæ, quorum nullus esset fructus, sed tantum sterilis quædam contemplatio, & inquisitio infinita : quoniam alia ex aliis sine modo ullo nascuntur. Et sicut hujusmodi Disciplinarum initia, & legitimi quidam progressus juvant animos, acuumt, oblectant ; sic magna & assidua exercitia carnificinæ sunt generosarum mentium & publico bono conditarum. *Lud. Vives, L. 5. de causis corruptarum Artium.*

‘ in

‘ in them, both sharpen and delight the
 ‘ mind : so when they are overstrained
 ‘ and carried beyond their due bounds,
 ‘ they become a torture to generous dis-
 ‘ positions, and such as are formed for
 ‘ public benefit.’

I MUST confess, when I reflect on se-
 veral Treatises of *Divinity*, which I have
 looked into, and several Disputations, at
 which I have been present, I cannot
 but think the following observation of
 a thoughtful and judicious Pagan might
 frequently be of great use both to *Chris-*
tians and *Divines*. * ‘ *Aristotle*, says
 ‘ this Author, has excellently well ob-
 ‘ served, that we should never be so
 ‘ modest and reserved as when any thing
 ‘ relating to the Deity is in Question.
 ‘ For if we enter the Temples with
 ‘ composure, and approach to offer Sa-

* Egregie *Aristoteles* ait, nunquam nos verecundiores
 esse debere, quam cum de Diis agitur. Si intramus
 Tempia compositi, si ad Sacrificium accessuri vultum sub-
 mittimus, togam adducimus, si in omne argumentum
 modestiæ fingimur; quanto hoc magis facere debemus
 cum de Deorum naturâ disputamus, ne quid temerè, ne
 quid impudenter aut ignorantes affirmemus, aut scientes
 mentiamur? *Seneca*.

‘ crifice

‘ crifice with our Eyes cast down, our
 ‘ dress decent, and every other indica-
 ‘ tion of respect and awe; with how
 ‘ much more cause ought we to observe
 ‘ all this, when we reason on the divine
 ‘ Nature, lest through rashness or ir-
 ‘ reverence, we either assert what we
 ‘ know not, or speak against the Truth
 ‘ we know?’

FROM a habit of receiving into our
 Minds the most excellent things without
 the Respect and Reverence here recom-
 mended, such an insensibility almost al-
 ways ensues, that any better informa-
 tion can with difficulty make an impres-
 sion on a breast already hardened: And
 spiritual medicine ceases to operate on
 the mind from the same principle as
 Physic taken wantonly, and without ob-
 serving proper prescriptions, has no ef-
 fect, or a very bad one, on the Body *.

Thus

* Quid quòd, ex illâ consuetudine recipiendi in animos
 res præstantissimas sine ullâ dignatione, ducitur callus,
 ne ulla deinceps ad virtutem exhortatio possit in pectus
 obduratum penetrare: nec aliter non prodest animis hæc
 medicina animorum, quàm nec corpora potest juvare
 pharmacum aut potio, cui, citra necessitatem, per lusum
 assuevimus. *L. Vives.* Ideo

Thus we often see Persons, who have been long inured to the Din of the Schools, as deaf to divine Subjects, as the Inhabitants about some parts of the *Nile* are said to be to all softer sounds than the fall of the *Cataracts*. The reason is obvious: the Lessons are often given in such a manner, as rather depreciates than recommends the subject, however sacred; and thus, instead of creating a hatred to opposite errors and vices, it breeds an unbecoming and hurtful familiarity with matters, which, if considered in an advantageous light, would inspire more suitable sentiments.

THERE yet remain two *Appendixes* of *Theological Studies*, which, though included in the Heads already treated, yet, on account of their importance, deserve a particular consideration; these are *Casuiſtry* and *Controversy*.—One of the chief abuses to which Scholastic

Ideo Juvenes, inter morales illas altercationes, & tot strepitus de omni genere virtutum ac bonorum morum, nihil probitatis trahunt: quòd ſcilicet illa omnia ſic dicuntur, ut nec commendari virtutis excellentia poſſit animis, nec vitiorum foeditas eſſe odio. Idem.

Divinity

Divinity has given occasion, is the endless number of *Casuits*. They began to be in reputation in the thirteenth Century; for during the primitive times, the general uprightness which prevailed in all Orders of the Church, the Gospel Morality, the sense of the Fathers, and the decisions of the Bishops, furnished sufficient maxims to resolve any difficulties. Afterwards, particular Churches had their penitential Canons, which determined in what manner sins were to be expiated. Morality has since been more refined on; yet the Church has faithfully preserved the trust committed to her, by Jesus Christ; and has always condemned whatever injured its purity; nor can any thing be more holy than what she has regulated, from time to time, on this subject. However, an excellent Author * has asserted, that an excess in this study is so far from being any aid in the science of Christian Morality, that there is hardly any thing more opposite to it, than to read indifferently Authors who have wrote on this

* *Mabillon.*

subject;

subject; or that more endangers both the judgment and dispositions of the Learner, if he knows not how to distinguish those who have wrote with justness from others. There is more profit, says he, to be drawn from *Cicero's Offices* than from several Casuistical Writers; who, besides the enormous bulk to which they swell their writings, contribute only to form new difficulties, or give ill directions to clear up the old. Can these Refiners assign a more accurate rule, in matters of probability, than that which *Cicero* has laid down; ‘to abstain from all
‘ things, of whose lawfulness we have
‘ any doubt; because what is right, is
‘ accompanied with a certain light by
‘ which it is discovered without any difficulty; whereas, when we have any
‘ misgiving, it is a sign that we discern
‘ something not agreeable to rectitude?’
Æquitas enim lucet ipsa per se; dubitatio autem cogitationem significat injuriæ. Cic. lib. 1. de offic. § 30. How many cases of Conscience, says an excellent Translator of this passage, might be decided by this single Principle, if it were followed?

lowed? But, that I may come to something more determinate in the study of Casuistry; a young Divine should, above all other Works, apply himself to the meditation and practice of the Morality of the Gospel: His second attention may be to what St. *Thomas* of *Aquino* has delivered on these matters in his *Secunda Secundæ*, and to St. *Charles's*, Archbishop of *Milan*, Instructions concerning Penitence: And if some Casuist Writers, by profession, are to be added to the above-mentioned, the Summary of Cardinal *Tolet* and of *Navarre* are more than enough, with an upright Conscience, to furnish Principles on which most, if not all cases might be resolved.

AFTER this brief mention of *Moral Divinity*, I cannot but desire you to read an * *Introduction to the Canon Law*, by *Fleury*, as containing a valuable branch of it. Indeed, it would not fall in with the Subject of this Discourse, but as it is grounded on Christian Morality: And

* *Institution au Droit Ecclesiastique.*

accordingly the Author has considered it, not as a Profession, by which a Name is to be acquired, or a Fortune raised ; but as the Knowledge of those Rules we are first to practise ourselves, and then bring others to observe, either by counsel, or decision. For the *Canons* are not human Inventions, but the chief and sum of those Maxims and Observances, which the *Apostles*, inspired by the *Holy Ghost*, and their Successors, guided by the same *Spirit*, have established at several times, and on different exigencies, from the beginning of the Church, in order to maintain or reinstate the purity of the *Gospel* discipline.

As for *Controversy*, besides the aid that Science receives from the other Parts of *Theology*, and the copious and excellent Works of the Great *Bellarmino*, you will find amongst the Writers of your own Country several who have distinguished themselves this way, and adapted their Writings to the particular Circumstances of the times in which they lived.—Mr. *Robert Manning* must be mentioned with
singular

singular praise on this occasion ; and another Author still living, whose Modesty, Piety and Learning are so universally acknowledged, that *Doctor * * ** is the only Person who will not know it is Himself.—*Bossuet's Exposition of the Catholic Doctrine*, undeceives the Reader of the absurd and false Tenets which ignorance, prejudice and malice, have charged on the *Church of Rome*, and justifies her Doctrine by setting it in its true Light. And as this incomparable Writer's skill in Controversy was, what that of all Divines should be, the Result of comprehensive and uniform Knowledge of the *Scriptures* and *Ecclesiastical Antiquity*, rather than a Knack of quoting texts and passages, his method is liberal, persuasive, and solid.—*The Rule of Faith*, clears up that Cardinal Point concerning the Judge of Religious Controversies, in a manner superior to any thing I have met with elsewhere.—The distinguished Talents of *F. R. Parsons* are too well known and admired to need any mention ; and his strength appears nowhere greater than against *Dr. Barlow*,

G 2

and

and the Attorney-General, Sir *Edward Coke*.

IN the Management of *Controversy* I have two things to recommend: the first, never to depart from that temper and mildness, with which the Spirit of Christianity always inspires its genuine defenders; and makes them observe the Method of Physicians, who apply unpleasant remedies, not to exasperate the Patient, but to heal the disease. Secondly, to confine this Science to such matters only as are of its District.—When those who dissent from us are not enlightened by the same Truth, with which we are privileged, their misfortune calls for our tenderness, and is ever to be treated with that charity, which is *gentle and compassionate**, and by *Lips, which have made a League with Humanity†*. And if ever we enter this Religious list with any of our own country, we should remember that good Sense, good Nature and a disposition to Virtue, are the Characteristic of the *English*.—The

* 1 Cor. ch. 13.

† Prov. ch. 31.

other caution to be observed in *Controversy* is, not to confound *Civil* Sanctions and things of mere *Temporal* concern with *Religious* Tenets and Matters of a *spiritual* and higher, indeed, but still very different Order. — As to the Nature and Extent of *Civil* and *Religious* Rights, the *Gospel* seems to have regulated their Claims and fixt their Boundaries by commanding its Followers * *To give to Cæsar the things which are Cæsar's, and to God those that are God's*; and by those accurate Precepts St. *Paul* has given on this Head, and the Reasons he assigns for them †. And the primitive Christians, whose Circumstances were as difficult as all the adverse Powers of Earth united could make them, have left in their own Conduct, for above three hundred years, a full and plain Commentary on these and the like Texts ‡. Excluded by the Laws of the State from any share in public Affairs, they

* *Matthew*, ch. 22.

† *Romans*, ch. 13.

‡ *Vita Christi & Sanctorum Apostolorum & Martyrum verissimus Commentarius est verborum Magistri omnium Magistrorum. Bellarminus, de verbis Domini in cruce prolatis.*

lived quietly under those, to whom Providence had either entrusted or permitted them ; without alledging the Truth of their own Religious Tenets, or the Errors of their Rulers, as a Plea for Exemption from such submission. Deprived of the free Exercise of their Religion, and of the common Advantages of Society, they only resented the Hardships they lay under by a Conduct which showed they deserved milder Treatment. Being instructed by their great Master, that * *His Kingdom was of another World*, they engaged in no Faction or popular Commotion about the Concerns of *This* : And in their *Apologies* to the Magistrates of their respective States, they defied their most avowed Enemies to charge them with any breach of the public Tranquillity, or violation of the established Polity of their Country. A Libel on the Administration would have appeared to them a criminal Infraction of the Respect due to the Sovereign, which is one of the strongest bands of the Commonwealth, and for which the

* *John*, ch. 18. v. 36.

tender-

tenderest provision has been made by all Laws human and divine. They were as inoffensive and peaceable under a *Dioclesian* as a *Constantine*. They considered the Times in which they lived, and acquiesced in that Order which had appointed them to live in them*. Let me, moreover, observe, that the Lenity of a Government gives it a particular right to the like Behaviour from all those who live under it; and more especially from Persons of equitable and ingenuous Dispositions.

AND now having gone through the several Divisions of sacred Learning, and the Authors I would recommend to you on each of them, I shall lengthen out the Catalogue by adding a few, whose Works have a great connection not with *Divinity* only, but with Letters in general.—I think you cannot begin your Studies with a juster notion of the End, Measure, and Extent of them, than may be gathered from

* *Meminisse Temporum, quibus nati sumus. Tacitus, Lib. 4. Hist.*

Mabillon's Treatise of Monastic Studies. I do not know so useful a Work, and where so much Reading is joined to such elegance and ease. It is in two Parts, the first of which is Historical, and contains the state of Literature amongst the Monks, from the earliest Times of their Institution to our Days. The second contains general Instructions concerning the Studies of Religious Men. It was designed as a Justification of the Studies of the *Benedictines*, and may be justly ranked amongst those Works, by which the great and excellent Author, and his Brethren *Dacheri*, *Ruinart*, and *Menard*, have proved in their own Persons, that Science is one of the greatest helps to religious Perfection, when undertaken with their Views, and carried on by their Example.—There are likewise several Observations and Precepts in * the *Method of Studies of the Society of Jesus*, which are the Result of great experience and judgment, as well as of † *that Knowledge, which*, according to *St. Paul*,

* *Ratio Studiorum S. J.*

† 1 Tim. ch. 6.

is agreeable to Godliness. * Monsieur Simon, in his *Critical Library*, speaks very advantageously of this little Book.—Lord Bacon's *Advancement of Learning human and divine*, is a Reach of Genius beyond any thing perhaps, that our own or any other Country can boast of: He there opens so extensive and fruitful a Field of Knowledge, and gives such Directions for cultivating it, as the Learned themselves were unacquainted with; till the Person, whom Mr. Pope calls *the Greatest and wisest of Mankind*, made the Discovery, and brought it to Light.—Lewis Vivés has wrote † of *the causes of decay in Sciences*, and of *the method of teaching them*, with such judgment, learning, and elegance, as to be esteemed the best Critic the Spaniards have had since Quintilian. His Works are not only profitable in point of all profane and sacred Erudition, but likewise with respect to Religion, in justice to which he lays down this Principle at setting

* Tome I. c. 4.

† De causis corruptarum Artium, & de Disciplinis tradendis.

out*, *That Piety is to be the Rule of all other Sciences.*—*The Theological Common-Places* † of *Melchior Canus* are little inferior in method and elegance of style to *Tully's Topica*, to which the subject of *Canus's* work has a great Affinity.

AND since not only general but particular subjects have been illustrated by this method, it will likewise be worth your while to be conversant with some of these. To give one Sample of Excellence in this kind; The Preface of *Petavius* to his Books on the *Trinity*, which, as *Bossuet* has with great judgment observed, clears up and illustrates his whole System; is extremely fine, and worthy a peculiar distinction even amongst that Author's Works.

‡ It is not easily to be imagined how much such Plans as these, and that ex-

* Oportet Pietatem esse reliquarum Institutionum Canonem.

† *De Locis Theologicis.*

‡ Quid est ergo quod vehementius homines in errorem inducit & fraudem, quàm inferioribus niti rationibus, superiores autem illas & primas non tenere? *Sadoletus.*

tenſive and univerſal Light in which they place Knowledge, contribute to enlarge the Mind, and give juſt notions of Tenets, Facts, and Authors; at the ſame time that they ſhow the Relation one Science has to another, and by what Coalition the ſeveral Parts of the Whole of Knowledge are formed: Which are the great Ends of Study, and the ripeſt fruits of Proficiency. * For it is a Truth which cannot be too much inſiſted on, that nothing is more eſtimable than Juſtneſs of Mind and Diſcernment: All other Qualities have limited Uſes; but Exaſtneſs in Judging is of general Uſe in every Branch of Science, in every Employment of Life. Thoſe Books, therefore, which moſt conduce to form our Underſtanding, and render it as correct as may be, ought to have that ſhare in our application they ſo juſtly deſerve;

* Illud dicere ſatis habeo, nihil eſſe in omni vitâ prius Conſilio; fruſtraque ſine eo tradi cæteras artes; pluſque vel ſine Doctrinâ Prudentiam, quàm ſine Prudentia facere Doctrinam. *Quintil.*

Sapientiam adjuuge, Cui præparare ingenia noſtra litteræ debent, non detinere ea, aut ſibi vindicare. *Lipſius.*

since all our studies either have, or should have no other view.—The generality of Men reason only within a certain narrow circle, from principles impressed either by the authority of others, or their own prejudices. But the knowing Man, the true *Philosopher*, and much more the true *Divine*, goes further, and begins higher. He does not stop either at the opinions of other People, or at notions which are received before they are examined; he goes up till he has found such fixt Principles, and a Truth so clear, that it cannot be questioned; and that being discovered, he draws his consequences, and never departs from them. A Scholar of this stamp is not only instructed to be clear and uniform in what he knows, but likewise to be steady in his conduct, unshaken in his resolutions, though patient in the execution of them, even in his temper, and constant in virtue. This method of studying is, indeed, divested of that noise and show, in which the vanity and pride of Men dress up *Learning*; but it opens the way to real *Knowledge*; it
hits

hits the *Mark*, and at length gains the *Prize* *.

IN what has been hitherto said, I have chiefly had an Eye to that Advancement, which either wholly or in great part depends on ourselves. But there is, as I have already observed, another great help to proficiency, which we must owe to others; I mean the ability of the *Professor*.—I wish my Learner one, whose judgment is solid, and notions clear; who has sufficient discernment in the choice of his matter, and language to recommend it so disposed. The unpolished and even barbarous style in which this sacred Science has been sometimes delivered, can have no advantage over perspicuity and purity of expression; and if it has been employed in Theological matters, in times which were not acquainted with any thing better, this can be no more an argument for continuing the use of it, than to

* At nos plerique hodie ut omnium rerum, sic litterarum quoque intemperantiâ laboramus; nec Vitæ sed Scholæ discimus. *Seneca*.

pretend

pretend we should still build on like our *Gothic* Ancestors, in defiance to all that Harmony of Proportion and those Graces of Architecture, of which *Palladio* and *Jones* have revived the Rules, and set the Example to a happier and politer Age.

‘ I WOULD have all sacred matters, says
 ‘ an Author, whose Works are at once the
 ‘ precept and the pattern too, be treated
 ‘ in such a manner as becomes Persons
 ‘ of a liberal and ingenuous way of think-
 ‘ ing ; for I can by no means approve
 ‘ of those who write on such subjects
 ‘ with carelesness and inaccuracy. Their
 ‘ Works carry with them no character
 ‘ of genuine piety, and are very unfit
 ‘ to inflame the mind with the love
 ‘ of God *.—I was moreover moved
 ‘ by this consideration, says the polite
 ‘ *Muretus*, that *Plato* had very rightly

* Volo ut omnia Latine, atque ut inter ingenuè eruditos maximè decet, dicantur. Nam hos, qui genere dicendi inaccurato & incondito res Theologicas scribere aggre-
 diuntur, ego sanè non probo. Nullum enim inest in eis scriptis veræ pietatis specimen, non ad inflammandos in amorem Dei animos ulla apposita ratio. *Sadoletus*,
 in *Epist. ad Rom.*

‘ observed,

‘ observed, there ought to be a certain
 ‘ agreement between the style and the
 ‘ subject: from whence it was easy to
 ‘ infer, that in order to treat divine mat-
 ‘ ters in a manner suited to their digni-
 ‘ ty, the language ought to have an affi-
 ‘ nity with the subject*.’—The accuracy
 of the *Classic* Authors may, in this re-
 spect, be a lesson to Professors of *Divi-*
nity. Not only the main purpose of
 their writings, but every incident, how-
 ever foreign to the studies they make
 profession of, is touched with as great
 care and propriety, as if that alone had
 been the object of their application†.—
 I think the *Fathers* of the Church have
 made it past a doubt, that all the *Specu-*
lative and *Practical* parts of the *Chris-*
tian Doctrine, that is, of the whole sub-
 stance of *Theology*, may be so treated, as

* Illud etiam me commovebat, quod præclare à Platone scriptum noveram, orationi & iis rebus quæ oratione tractantur quandam inter se cognationem intercedere oportere. Ex quo facile intelligebam consequi, ut ad res divinas pro dignitate tractandas, divinum quoddam requireretur orationis genus.

† Quocirca præci homines, qui Orbem illos Disciplinarum confecerunt, videas quidquid libris suis admiscunt, adeo esse purum atque exactum, ut unum illud studuisse atque egisse semper dicas in vita. *Lud. Vivés.*

to receive a new lustre from the ability of the Writer. The *Divines* I have mentioned through this Discourse, and several others, have confirmed the same truth, which has likewise been greatly illustrated by the Works of the learned Cardinals *Contareni*, *Pole*, and the other Ornament of the sacred College above cited. Nay, *Vida* has shewn that such an attempt may not be, in some degree, unsuccessful in Prose only.

THE Order of my subject has at length brought me to a Discussion, which I mentioned above, concerning the most proper method of giving Theological Lectures, so as to bring *Divinity*, as near as possible, to that Standard of Excellence, which has been proposed throughout this Discourse, and, namely, in the foregoing Paragraph. I shall therefore enter on it accordingly.

It were to be wished, for the advantage both of the Students and Professors, that the Divinity Lectures which *Maldonatus* gave at *Paris*, had been made public.

public. I will only mention the sublime and difficult Treatise of the *Trinity*, in which he seems to have gone beyond his usual erudition and judgment, as great as they are acknowledged to be in his other Works. He has joined brevity with perspicuity, and says much in few words, which is a rare quality amongst *School Divines*. He divides this important Subject into *six* Chapters only, which make up no more than *ten* Sheets of paper; and are a proof, that a compleat Course of *Divinity* might be given in Two years, which several Professors can scarcely drag their Scholars through in Ten. He disposes these *Six* Chapters under particular heads: In the *First*, to remove all ambiguity, he gives an explication of the terms made use of in treating this Mystery. In the *Second*, he expounds the Mystery itself, but without entering on any question concerning it. The *Third* treats of the method, by which the *Trinity* either has, or may be known by us. The *Fourth* asserts the Unity of the Divine Being in Three Persons, against the Hereticks
who

who divided it. The *Fifth* proves the Distinction of the Divine Persons, against those who confounded them; and the *Sixth* treats of the Properties of each of the Three Persons in particular. His manner of citing is very brief: he gives the substance of the authorities he makes use of, and refers the reader to the Works, from whence they are taken. This method does not hinder his lectures from throwing a sufficient light on the chief and more important subdivisions, and affording every necessary assistance towards a further and more particular information: at the same time, it neither surfeits nor wearies the learner, and allows him freedom of thought, and leisure for reading and reflection. In commending this compendious method, I would not be suspected to think *Four* years too long a term for the study of *Divinity*: But I look upon all time and labour, without a proper direction, in whatever Science, to be in a *Maze* rather than a *Way*; and such as may carry the Student *about* the Mart of Knowledge, but seldom and late *lead* him

to it.—And as such direction with respect to the public lectures of *Divinity* must necessarily be of singular service, I hope I shall not be censured for assuming too much, if I give my opinion concerning them.—I must begin by owning very ingenuously, that I cannot approve of the Composition of those lectures, which are generally given in the Schools ; nor of the length to which they are usually extended. Can we reasonably suppose that a young Professor can produce any thing of his own, comparable to the elaborate performances of so many great Personages, who have joined distinguished abilities and industry to age and experience ? There are no new *Discoveries* to be made in *Theology* ; and, if there were, I presume they would not be brought to light by such raw *Adventurers*. And if any one will give himself the trouble to look into the compositions of twenty modern Professors, he will find the *Lectures*, indeed, greatly *multiplied*, but the *Science* itself little *forwarded* : that they have proceeded, as the *Proverb* says, *in aliud*,
not,

not, *in melius*, and have given other *Words*, not other *Matter*. But, not to speak of the subject of these Lectures ; the manner of delivering them has been *Circular* rather than *Progressive*, and so far from *extending* the Boundaries of this Science, that it has not cultivated that portion, of which it found her in possession.—In order to remove this check on improvement, and thus, at the same time, to spare both the Professor and the Student that time and labour, which might be reserved to better purposes ; there ought, I think, to be in each University and religious order, a printed course of *Divinity Lectures*, compiled from the most approved Authors, in a judicious, clear, and compendious manner ; and thus compiled, made the standard and classic Author of each respective School. Some important questions, in which whole Schools differ, might be treated problematically, and the arguments on each side stated fairly (if such a thing can be) in separate articles. *Confutation*, which is apt to take much time, should be treated sparingly, and

and only employed against errors and prejudices of moment ; and not furnish fresh matter for *Objections* : For if it be too closely followed, it is as prejudicial to knowledge, as it would be to an army to omit the great purpose of the campaign, and set down before every little fort and hold. Whereas, if the field be kept, and the main enterprise pursued, other things come in of themselves. — This course of lectures should be so printed, as to have all the treatises detached from each other ; and given separately to the Students as they advance in their studies. — But as the skill of the Professor helps greatly to the progress of the Scholar ; and nothing realizes our attainments, if I may so speak, and renders us more Masters of a subject, than to make a judicious extract of a work, in which it is treated with accuracy ; the Professor should abridge the chief heads of these lectures, and then deliver and explain them. The smaller the *quantity* was of such an Extract, the stronger would be the *spirit* ; and *half an hour's* writing

ing a day would be sufficient to give the Student the *heads* so digested; and *all* the assistance of *this kind* he could receive from his Professor's industry.—The oeconomy of this method, both with regard to time and labour, appears to me extremely advantageous, and well deserving the attention of those who have the government and direction of the higher studies. The Scholars particularly, for whose benefit public institutions should be chiefly calculated, would find their account in the leisure and opportunity it affords for Reflection, and deriving their Knowledge from the purest and deepest Sources: Their health, likewise, and disposition to learn, would be consulted; the former of which is frequently much impaired, and the latter quite worn out by so much writing.

WHAT I have here said of the Lectures on Divinity, and the manner of delivering them, has a great affinity to what has been already proposed concerning a compleat Plan of that Science* ;

* See page 100, & seq.

but

but as the subject required these Articles should be treated in this place, they were there omitted, in order to avoid a repetition.

BUT besides this part of a *Divine's* institution, there is another which deserves no less consideration ; and that is *Disputation*. This exercise was originally introduced amongst Youth, that the necessity of giving an account in Public of what they had learnt, either as Opponents or Defendants, might oblige them to uncommon diligence ; awaken the latent vigour of their minds, and keep up an alacrity, through a desire of superiority, or shame of being overcome. And Persons, more advanced, conferred together ; that having considered the object of inquiry on all sides, they might, at length, perceive its real point of view, and true light. * The derivation of the name in the *Latin* tongue shews this to have been the Origin of *Disputation* ; and that it was

* Dicuntur Disputationes, quòd per eas Veritas ceu putaretur ac purgaretur.

only intended to clear up truth, and remove whatever is an obstacle to the discovery of it. ' Nor can it be doubted ' but such conferences would, like a ' gentle friction, as an ancient Writer ' has observed, brighten up and polish ' that Truth, which is worn away by ' altercation and contest *.' The definition therefore of disputation is, a cool and deliberate search after truth, amongst Persons as ready to hear the reasons of others, as to communicate their own : And those who are so determined in favour of their own sentiments, as only to give ear to the contrary, in order to oppose them, cannot seek information by such discussions. The mere Disputant is resolved before he begins ; the Reasoner, when he leaves off ; and in this the use and abuse of argumentation is chiefly visible.—But where the attack and defence are carried on without any regard to moderation and decency, and the strife

* Moderatâ quadam Studiorum collatione enitescit Veritas, tanquam attritu : nimium autem altercando amittitur. *Pub. Mimog.*

ends in animosity and noise, are we not obliged, with sorrow and surprise, to put the same question to Theology, which *Vivés* does to Philosophy * ? *Is this the Exercise of Wisdom ? this the School of so venerable a discipline ?* The answer indeed is ready ; that so gross a mistake would be no less injurious to true Science, than to prefer the ribaldry of a *Thersites* to the debates of a *Messala*, or a *Chesterfield*.—But besides a proper regulation of the method of disputation, the time employed in it should not exceed that due proportion, which this holds with the other Academical exercises, the chief of which, unquestionably, are reading and thinking. For where there is not what *Cicero* terms *Sylva et Supellex*, sufficient and fit matter to work on, the Artist might as well be employed about measuring sounds or weighing the wind ; and the result of all these trials of skill will be a displaying of defects, instead of exerting abilities.—There is likewise a further

* *Estne hæc Exercitatio Sapientiæ ? Est hæc Professio venerandæ Disciplinæ ?*

consideration which should over-rule and direct whatever can be said on this head; which is, that all these rehearsals of learning, if they may be so called, ought to be adapted to future and real use: and when this is otherwise, the faculties and workings of the mind are not prepared, but perverted*. Care therefore should be taken both in the choice and management of the argument, that all the ends of this exercise be answered.—By the help of these cautions, the spirit of party, which has found a way into those Schools, which ought to have banished it from all other places, would be greatly abated; and difficulties and disputes cease, in which true *Theology* is no more concerned, than the *Sun* in the wranglings of Philosophers, who dispute about effects which it does *not* produce.

† I HOPE this System of studies will

* Hæc Adolescentes sibi scripta sciant, ne aliter quàm dicturi sint, exerceri velint, & in desuescendis morentur. *Quintil.*

† Quid enim? tam varia? tam multa? iniques. Nihil est; imo incredibile quàm cito hæc suscipiantur & fiant; si tenor & constantia sit, & quisque dies opus suum probet. *J. Lipsius, Epist. ad Hacquetvillum.*

not

not be thought to comprehend too much. I might say a great deal to show its expedience, and that it is easy and gradual, provided it be pursued with constancy and order: that the method I have proposed, is rather sedate and slow than hasty; and that every thing succeeds to those who persevere. What a Course of Theology will allow us only leisure to begin and advance in, may be fully attained afterwards. I had a farther view in this essay, than that its use should end with our stay at the University. As our knowledge increases, and is better established, we shall in proportion be fitted for higher attainments: for though there ought to be an uninterrupted *progress* in literature, yet there should be no *anticipation*; and the plan here laid down will first secure a solid *Foundation*, by giving a just notion of Theological studies, and then enable the Student to raise a suitable *Superstructure*. To excel in any branch of learning, and especially in that profession which takes in so many, requires great application besides capacity; and where the latter is not wanting, and is,

moreover, furnished with every opportunity of culture, we should perform our part, and not be wanting to such aids. To finish a Course of Theology with a moderate stock of learning would but ill suit such advantages. Young men of genius and spirit should aspire to something more becoming the importance of the concern, more worthy themselves; and not let information and knowledge be the late and backward fruit of the remains of life, but the early acquisition of undissipated youth. The world has a right to expect it of them; and, was the emolument of others out of the question, it is an indispensable obligation they owe to themselves.

As to the number of Authors, and variety of Matter, I might, moreover, justify what I have proposed on both these heads, by the authority of *Sadoletus*, one of the best Judges the golden Age of *Leo* the Xth produced, who speaks in the following manner in his book *on Right Education*; ‘ That at the age at which his Nephew was, and
‘ even

' even afterwards, it was both useful and
 ' ornamental to be conversant with the
 ' characters and writings of different Au-
 ' thors, because many things, of which
 ' daily experience justifies the use, were
 ' thus learnt; and because various and
 ' extensive reading sharpens the discern-
 ' ment, and makes the judgment more
 ' steady. That otherwise our compa-
 ' ring faculties would lie idle; and
 ' though in the choice of things we gave
 ' the preference to what deserved it, yet
 ' this would seem the effect of chance ra-
 ' ther than judgment: And as he desired
 ' the Youth, whose mind he was form-
 ' ing, should be judicious, preferably to
 ' any other commendation, this could
 ' never be compassed without comparing
 ' several things together. That a habit
 ' of deciding on the side of merit could
 ' only be acquired by experience, and
 ' particularly by that which was derived
 ' from various and useful reading: the
 ' fruit whereof would be no less advan-
 ' tageous than pleasant *.'

I

* Est enim huic ætati, in quâ tu es, & verò etiam con-
 sequenti, magno ornamento simul & emolumento videre

I HAVE, however, this restriction to add to what the learned Cardinal has here lain down, that it signifies much less how many, than what Works we read; and that this is applicable not only to the Books, but to the Knowledge they convey: What it is, concerns us much more, than how various and extensive; and *Virgil's* advice, * *Commend a large Farm, but Cultivate a small one*, will, if rightly applied, hold good in Literature, as well as in Husbandry. † Crowding

multorum ingenia atque scripta, quòd & multa addiscuntur à multis, quæ ad usum & manum quotidie opportuna accidere possunt; & Lectio varia atque multiplex judicandi vim prudentiamque confirmat, quæ si in uno tantum genere versetur, nec habeat quocum id comparet, non delectu ullo ad id se applicavisse, etiam si sit optimum, sed casu & fortunâ in illud solum incidisse videatur. At nos delectu volumus & judicio valere vel maximè ejus Adolescentis naturam, de quo jamdudum insistimus loqui --- Quod quidem sine comparatione plurium fieri non potest: quam nobis probandi & addiscendi facultatem usus rerum multarum, imprimisque lectio erudita & varia adfert --- Nec solum egregia utilitas, sed maxima quoque delectatio ex lectione variâ percipietur. *Sadol. de rectâ institutione.*

* . . . Laudato ingentia Rura,
Exiguum colito.

† Idcirco studiosi, qui, nihil intermittendo, multa legunt, multa audiunt, multa scribunt & colligunt, Judicio ferè seipfos privant, præcipuo bonorum omnium in hac vitâ. *Virg.*

our

our memory is no more improving our understanding, than loading our stomach is increasing our Stock of health; and we might as well make an estimate of the goodness of a Man's constitution by the bulk and circumference of his body, as of his learning from the useless load with which his mind is burthened. This manner of knowing by the memory only, does not so much as deserve the name of knowledge: for to know, is to understand a subject, and form a true judgment of it. Now this is very different from having our Memory strung, if I may use the expression, with an infinite number of names, epochs, quotations, and even memorable events and actions. Mr. *Locke* has observed, 'that nothing ' almost has done more harm to Men ' dedicated to Letters, than giving the ' name of Study to Reading, and making a Man of great Reading to be the ' same thing with a Man of great Knowledge.' A want of attention to this restriction on *Sadoletus's* advice causes Students to wander from one subject to another, till it fares with them, as *Seneca*

says of those who spend their Lives in travelling, * ‘ Who are received as Guests
 ‘ every where, but have no where the
 ‘ welcome of Friends.’

‘ It may be justly doubted, says Sir
 ‘ *William Temple*, whether the weight
 ‘ and number of so many other Mens
 ‘ thoughts and notions, may not sup-
 ‘ press our own, or hinder the motion
 ‘ and agitation of them, from which all
 ‘ invention arises; as heaping on wood,
 ‘ or too many sticks, or too close toge-
 ‘ ther, suppresses, and sometimes quite
 ‘ extinguishes a little spark, that would
 ‘ otherwise have grown up to a noble
 ‘ flame †.’

Now to bring these general reflections
 home to the subject of *Divinity*; I shall
 make the application in the words of

* Ut hospitium multa habeant, amicitias nullas.

Ne confusa & vaga Lectio sit, aut desultoria & inter-
 rupta. Hoc plerisque evenit; & velut ex equo in equum
 se trahunt, ab hoc Scriptore in alium, ab isto Argu-
 mento in illud: quo fructu? momentaneæ voluptatis, &
 ut tempus suum, imo & se fallant. *Lipsius, Epist. ad Hac-*
quevillium.

† *Essay on Learning.*

Lessius.

Lessius *. ‘ Let every thing, says he,
 ‘ be so explained, as to leave no obscurity
 ‘ in any part of it ; and yet so as to leave
 ‘ room for the Reader’s genius and re-
 ‘ flection, whose mind is not to be op-
 ‘ pressed with too much reading : for an
 ‘ attentive consideration of a few matters
 ‘ improves the understanding, and stirs
 ‘ up the affections more powerfully than
 ‘ much reading and a long deduction of
 ‘ arguments : This, however, when the
 ‘ subject requires it, should not be want-
 ‘ ing.’

THOUGH I am very sensible a Student
 in Divinity ought, and can allow but very
 little time to human Literature during
 his Theological studies, yet he should by
 no means neglect, and quite lay it aside.
 † Some relaxation may be very properly

* Omnia sic explicentur, ut intelligi possit ratio singu-
 lorum, & ut locus ingenio & meditationi Lectoris relin-
 quatur; neque mens multâ lectione obruatur. Plus enim
 illustrat mentem, ac potentiùs movet affectum intenta pau-
 carum rerum consideratio, quàm multa lectio longusque
 multorum argumentorum discursus; qui tamen, ubi res
 postulat, non desit. *Præf. ad Opuscula Theol.*

† Non obstant hæ Disciplinæ per illas euntibus, sed
 circa illas hærentibus. *Quintil.*

H 5

allowed,

allowed, and that which is taken from polite Learning, as it unbends, so it polishes and perfects the mind, refines and gives vigour to the imagination, strengthens reason, and forms true taste and judgment. *Sadoletus* (for I must still borrow assistance from his authority) in a letter to Cardinal *Pole*, sets forth the account we are to make of the different branches of learning by the following allusion ;

* ‘ That it is the business of a prudent
 ‘ Oeconomist to take care of the preservation and welfare of the whole family,
 ‘ not of some one part only ; but still so
 ‘ to temper the care of the whole, that
 ‘ the most valuable parts be chiefly looked after.’——When he thinks fit either to refresh or enlarge his knowledge in Philosophy, besides the review of the Lectures he has already received, he may read *du Hamel’s* † *Philosophy adapted to the use of Schools*, which is an elegant and judicious work ; and experience taught

* *Esse boni Patrisfamilias totius domûs tutelam & procurationem, non unius duntaxat partis gerere ; verùm ita totius, ut potissimæ quæque in eâ diligentius curentur partes. Epistol. L. 8. Epist. 4.*

† *Philosophia ad usum Scholæ accommodata.*

the *Jesuits* in their foreign Missions, that it was of greater service to them than any other of the kind. — *Strada's* * *Academical Entertainments*, *Fenelon's Reflections on Grammar, Poetry, &c.* *Longinus on the Sublime*, and such like writings, will preserve and improve the justness of his notions, and rather further than be a hindrance to more serious Studies. — And, that I may not always instance from foreign productions, especially in what is offered to a Country which excels in discernment and ingenuity, the *Poetical Lectures* lately published at *Oxford* are equal to any Performance of that kind, either ancient or modern †. I could read *Juvenci's* little Book of the method of teaching and learning, with pleasure and advantage, every year ‡. Mr. *Rollin* made great account of this Work : and a treatise on polite literature of that celebrated

* *Prolusiones Academicæ, Reflexions sur la Grammaire, &c.*

† Dr. *Louth's Prælectiones Poeticæ.*

This Gentleman has published an *Introduction to English Grammar, with critical notes*, which would be of singular use in all our places of Education in foreign Countries.

‡ De ratione discendi & docendi.

Professor, wherein he shews the method of making these studies of no less use to Morals than to the improvement of the mind, deserves the distinction it met with from a Nation which has produced many excellent attempts of that sort *. The Work caused Mr. *Voltaire* to place the Author in the *Temple of Taste*; an honour which he has conferred on very few.—A late *English* Translation of the *Greek Critick*, with Notes and Observations by Mr. *Smith*, does credit to the Author, and reflects a lustre on *Longinus* himself. As conversant as the Reader may be in the Original language, he cannot but be highly pleased with this performance.—The *Reflections on the Character of Iapis*, in *Virgil*, by Dr. *Atterbury*, are an instance of the most exquisite and useful Criticism, exemplified in one subject, though applicable to a thousand. And who can read the account Dr. *Warburton* has given of the *Elusian* Rites, without admiring a superior erudition and strength of thought joined to equal delicacy and

* Maniere d'enseigner et d'étudier les belles Lettres par rapport à l'esprit & au cœur.

correctness? Part of the *Sixth Book* of the *Eneid* was almost as mysterious as the *Rites* themselves of *Ceres*, till this Writer had shewn, that the chief intent of the Poet was to be explained by an allusion to these *Ceremonies*.—*Vida* not only entertains us next to *Virgil* in fame and merit; but treats the most sublime truths of the Christian Doctrine with an accuracy which has gained him a distinguished rank amongst the *Divines*.—I should do this treatise an injury, was I to overlook the *Anti-Lucretius* of Cardinal *Polignac*, a piece of the most finished sense and elegance with which the Muses ever supplied the cause of Religion.—*Telemachus* is the most useful present that Genius ever made to those who have justness and elevation of mind to know its value: and, could the happiness of Mankind be procured by any effort of the human mind, it would be the fruit of this.

GREAT care, however, should be taken that these engaging and gentleman-like studies do not take up too much of a young *Divine's* time, as they would manifestly

nifestly interfere with others more suited to his present situation. He may, from time to time, unbend his mind with them from a too fixed and uniform attention to Theology; as Painters, at proper intervals, turn their eye from the canvass, and having refreshed it with the most pleasing of the Original Colours, take again the Pencil with fresh ardour.

THE necessity of a foreign Education is apt to render those who lie under it, very imperfect in their own Language: and as this disadvantage takes off from the merit of many good and valuable qualifications, and makes attainments in every branch of sacred Literature, not only less ornamental but less useful, great care should be taken to be correct and accurate, at least, in our native Tongue.

ONE great advantage which will accrue from this, is an Ease in speaking in public: for when the *mind* is fraught with such knowledge as I have endeavoured to recommend through this Dissertation, and the *Tongue* prepared to give it utterance,
nothing

nothing but *use* can be wanting to form a Christian Speaker. I think it therefore a matter of great moment, that all young Divines should be very early initiated in this practice, as being essential to their calling, and which several of them will have occasion to exercise as long as they live. Some preparation will at first be necessary ; but habit will gradually wear away the difficulty, and make them every day more ready. And let it be remembered, I am not forming an Orator to make a display of eloquence before a Profane Audience, but one who is to explain and inforce the Christian Doctrine in such a manner as may reach the hearts and reform the lives of his hearers. This will sufficiently qualify him to *preach*, not himself, indeed, *but Jesus Christ, and him crucified*. With this view, therefore, let an *English* Divine not appear a *Foreigner* in his own Country.

BUT let no temptation of pleasure or curiosity, no pretext of polishing either his mind or language, betray him into an unguarded and treacherous acquaintance

ance with Writers, in whose works the sacred Truths of Religion are treated with disrespect.—For Instance, the CHARACTERISTICS.—And here let me stop a while at this celebrated Name, this prime Idol of Unbelievers, * *this sounding Brass and tinkling Cymbal*. I am persuaded a secret tendency to Infidelity, the capital crime of a superficial and sensual age, has contributed more to the reputation of this work, than the acknowledged ingenuity and politeness of those parts of it, where the subject is mere Literature. This unhappy bias on the Mind has not only made the Free-thinker pleased with the open and concealed profaneness and irreligion, which are liberally scattered through this motly performance; but also overlook the frequent stiffness and pedantry of the style, the weak and false reasoning, and the low and ungentleman-like abuse, which would have given great offence in any writing, designed to recommend Religion, instead of depreciating it. But the Author has taken every op-

* 1 *Corinthians*, ch. 13.

portunity,

portunity, not only in these essays, but elsewhere, to improve in his Admirers a disregard to Revelation, and let his other Readers observe, with what discernment he was gifted, wherever those subjects are in question, which are founded on it. This remarkable sagacity made him discover 'that Dr. *Burnet* was the greatest ' Pillar of the Church since its first Founders * : and that *Origen*, the good Father, was the best of those they call so.' The same justness made him advise a Student at the University, who was preparing for holy Orders, to read, not the *Scriptures*, or such *Authors* as expound and enforce the doctrine contained in them, but *Simplicius* and *Epietetus*, and, when he was more advanced, the divine *Plato* ; by which epithet he at once lets us see who were his Favourites, and on what title they were so. The wild Absurdities, with which the Morality of the Latter is so frequently blended, ought, one would think, to have controuled such advice, and checked any suggestion, that *Abana* and *Pharphar*, the Rivers of Da-

* *Letters to a Student*, Letter 7 and 5.

maſcus, were better than all the *Waters of* *Israel* *. But becauſe this Philoſopher teaches nothing beyond the reach of un-
 aſſiſted reaſon, and was, moreover, a po-
 lite Writer, and a Heathen, theſe advan-
 tages were too great not to make that
 proud *Scorner* give him the preference to
 any of the *Disciples* of the humble *Jeſus*,
 however recommendable for the purity of
 their doctrine, their learning and elo-
 quence †. — The *head* and *tail Pieces* of
 ſuch Works are a fit Emblem of their
 Contents: the *Workmanſhip* is generally
 elegant enough, but the *Subject* are Sa-
 tyrs, Masks, and all the deformities of
 depraved and diſtorted Nature. A Wri-
 ter of equal judgment and penetration
 has ſet the *Characteriſtics* in their real and
 genuine light, and vindicated good ſenſe
 and religion without any trefpaſs on de-
 cency and good breeding; in both which
 qualifications Dr. *Brown* has the advan-

* 2 *Kings*, ch. 5. ver. 12.

† Quod ſi quæ de Deo à Philoſophis dicta ſunt cum ſo-
 lidâ Theologorum doctrinâ comparare libuerit, reperiemus
 hos quidem certa omnia, & explorata, & ſalutaria tradere;
 illos neque ſatis quod dicunt intelligere, & credula
 ingenia pernicioſiſſimarum opinionum laqueis implicare.
Muretus.

tage of the noble Lord, as much as in cause and argument. He has shown the wily Author, like the Tempter, to have only a glossy outside, and to be a Reptile as to all the rest; that no confidence can be placed in his abilities, no stress laid on his arguments; that his genius creeps, and his pride licks the dust. He has followed him through all the mazes, of ribaldry mistaken for wit, spleen and affectation for elegance, and buffoonery for humour. He has detected idle sophistry in the disguise of philosophy, a contempt and hatred of revealed Religion, under an appearance of zeal for moral Virtue, and, at length, buried the impotent Assailant of Christianity in the heaps he had raised against it.

DOCTOR *Conyers Middleton* (though the *Title* is bestowed on such a *Writer* with the same propriety as *Lucus* is derived à *non lucendo*) for the honour of the *Christian* cause has met with the same fate from Mr. *Walton*, who has shown, in a very accurate and satisfactory manner, *the Free Inquiry* to be nothing more than

than a licentious and profane misrepresentation of whatever is true and sacred, and no less an insult on Reason and Equity than on Religion. And as this performance is as much distinguished for good sense as erudition, it cannot fail of pleasing every Reader who seeks truth, and has discernment to relish those qualities which adorn it, strength of Argument, Order, and Perspicuity *.

BUT that the boldest Invader of the rights of Heaven might find an Antagonist of Abilities equal to his own folly, pride, and impiety (than which no Character can be higher) the overthrow of *Bolingbroke* was reserved to the genius of a *Warburton*.

† A PERVERSENESS of a different kind from that of the above-mentioned Champions of darkness, has produced another

* Printed for Needham, over-against Gray's-Inn-Gate, 1756.

† Præposterii homines, quibus nihil penſi eſt evertere omnia, dummodo cæteris doctiores acutioreſve videantur, ac ſine more modoque, graviffimo in argumento ludant, *Baſſuet, Diſſert. in Pſal. c. i. n. 6.*

Set

Set of Writers, who have deserved almost as ill of Mankind as the Author of the *Characteristics*; and are therefore to be avoided as the very bane of Virtue and good Sense. These, under the pretence of giving a *general* Picture of human Nature, have copied only the *exceptionable* and *vicious* Parts of it: and their Philosophy, instead of being a true *history* of Man, has been a *Satire* on his Defects and Failings. Lord *Shaftesbury*, with a view to depreciate Religion, and vilify those Lights and Succours which our Ignorance and Weakness derive from it, extolled moral Virtue beyond its due Sphere, and raised Man to a fantastic Height, from which his Fall must be more ruinous: These have reversed this Author's Folly, and sunk Man so much below his real Excellence, as to represent him void of all pretensions to Goodness, and incapable of any moral Perfection. But neither of these Systems (if Dr. *Brown* will give me leave to take a metaphor from his excellent *Essays*,) being fastened to the throne of truth, they hang trembling from a shadowy and aerial fabric, blown
up

up by sportive imagination.—I shall produce an instance of the latter kind of writing from the *Maxims* or *moral Reflections* of the Duke of *Rockefoucaud*; a smaller, but not less celebrated piece than the *Characteristics*. Numberless Readers have been wrapt up in the merit of a work, which seems to fathom the heart of Man, and unfold all its intricacies, and discover its most secret springs: and all this in a new and polite manner. Now, to speak my own sentiments, the performance itself has no better title to *Maxims*, under which it made its first appearance, than the observations contained in it, to justness and truth. For *Maxims* are Truths grounded on first principles, and generally understood and received: and therefore cannot be applied to such assertions as are new, abstruse, little known, and the mere result of Subtilty and Refinement; which is the Character of those under consideration. An attentive perusal will discover the First of them, that *all our Virtues are but Vices in disguise*, to be as a Text, enlarged on and applied through the Work, and which the Author has endeavoured to exemplify
at

at the expence of candour and justice; setting human actions in the most unfair and disagreeable light, and interpreting the most harmless intentions with prejudice and malignity. Vanity and dissimulation, the two grand weaknesses of all such Writers, furnish a great part of the articles; in which, quaintness of expression is visibly the aim, rather than justness of sentiment; and general and atrocious accusations are brought against Mankind, that *Monsieur de la Rochefoucauld* may find room for a witty and well-turned saying.—It may seem strange that Men should be pleased with so ill-favoured, and, at the same time, so unlike a picture of themselves, especially in a piece which carries with it an air of discernment and sincerity; whereas each Person in particular would look on it as the highest indignity to have the tenth Part of the charge fixt on himself. Nor is it less observable, that the Philosophical writings of *Epietetus*, *Seneca*, *Plutarch* and *Cicero* are as much superior in *weight* of Matter, *worth* and *importance* of Subject, *soundness* of Argument, *life* of Invention, and *depth*

of Judgment, to all the froth and fallacy of these Sophisters, as the pure and genuine light of nature and reason is to the *ignis fatuus* of loose and wanton fancy.

—The pleasure and improvement which is proposed from such works, puts me in Mind of the occupation which *Milton* has assigned to the fallen Angels :

Others apart sat on a Hill retired,
In thought more elevate, and reason'd
high. . .

Of Good and Evil much they argued
then. . .

Vain Wisdom all and vain Philosophy !
Yet with a pleasing Sorcery could charm,
&c. *Par. L. B. 2. V. 557.*

And as to the Leaders themselves in this dark undertaking to degrade nature and pervert reason, must it not be owned that they have pointed out a path to their followers, which bears too near a resemblance to that in the dreary Regions, through which the *Poet* leads his Travellers ?

Ibant obscuri, solâ sub Nocte, per Um-
bram,

Perque

Perque Domos Ditis vacuas, & inania
Regna*.

In which description, there is not one idea, no, not a single word, which, in a moral sense, is not emphatically true of these † ‘ Sons of Agar, who seek after the wisdom that is of the earth.—
‘ These Tellers of fables, and Searchers
‘ after prudence and understanding, but
‘ who know not the ways of wisdom,
‘ nor have her paths in their mind.’
What experience justifies, may be with freedom asserted, that they have bewildered their Disciples in the endless intricacies of fancy and hypothesis, and, in the end, left them exposed and defenceless amidst all the attacks of Scepticism and Infidelity. And the conclusion which every thinking person must draw, is, ‡ ‘ That God chose them
‘ not, nor shewed them the way of
‘ Knowledge; that they perished, because they were unprovided of true
‘ Prudence, they perished through their
‘ own folly.’

* *Æn. L. 6.* † *Baruch, ch. 3.* ‡ *Baruch, ibid.*

BUT the caution you are to use in Reading would be very insufficient, was it only to warn you against such Authors as are professedly dangerous or pernicious. You must extend it to all Works, by whosoever wrote, and however recommendable on other Accounts, which are infected with Errors and Heresies, or incline, by a secret bias, to what is less laudable either in opinion or practice. And it would seem strange, that a *Christian*, and especially a *Divine*, should think the contrary method warrantable, or consistent with the morals of the *Catholic Church*. If so plain a truth needed to be supported by authority, I might cite that of St. *Basil*,
 ‘ that a Religious Man is not only to
 ‘ abhor all erroneous doctrine, but to
 ‘ read no books which are not written
 ‘ with an Orthodox Spirit, and approved
 ‘ by the Church : because the Words of
 ‘ the Ungodly, according to the *Apostle*,
 ‘ are a Gangrene, which, by degrees, vi-
 ‘ tiates and taints all that is sound.’
 The good opinion we entertain of the work, passes insensibly to the Author ;

and has frequently such an influence as to make every thing he says seem reasonable. Besides, all moral and sacred subjects have, I presume, been treated, with greater advantage, by Writers, whose doctrine is above any exception; who had their share of learning no less than those of a different character, and were, moreover, enlightened by the sun of truth and righteousness, in comparison of which the oblique rays of all human understanding, in what regards religion, are no better than illusion and darkness*.

† My design in this discourse has been to give a right notion, and trace out such a Plan of *Ecclesiastical Studies*, as I thought most conducive to public and private benefit. With this View I have set down

* Lumen mentis humanæ Deus est, quem qui cognoverit & in pectus admiserit, illuminato corde Myſterium Veritatis agnoſcet: remoto autem Deo cœleſtique Doctrinâ, omnia erroribus plena ſunt. *Lact.*

† Atque hæc omnia, pro rerum quidem magnitudine breviter præſtiti. Nec enim ad diſputationes & amœnitates me diffudi; ſed preſſis habenis curram hunc, ut ſic dicam, continui intra orbitas *Uſûs & Actionis*. *Lipſius, Præf. in Doc. Civ.*

not only what I thought should be followed, but likewise what, in my opinion, should be avoided; the knowledge of both being equally necessary to the end proposed. I have briefly given my reasons for whatever I have advanced on either of these heads. The Plan is drawn, not for ostentation, or from theory alone, but from practice and some experience. * I have opened the *Fountains* of sacred Knowledge, deduced the *Streams*, and directed the Learner to follow them in their *Course*, and, above all, to observe their *Effects*: And, if I am not too partial to my own way of thinking, He has in this Discourse a sufficient Guide in two important Enquiries, *the Choice and Method of his Studies*. The greater and more useful part of what I have taken the liberty to offer, has been drawn from observation rather than reading, and more deference paid through the whole to wisdom than to learning, to reason than to authority or custom; and to real and universal use than to

* Vis enim & Natura Rei, nisi perfectè ante oculos ponatur, qualis & quanta sit, intelligi non potest. *Cicer. de Orat.*

any other consideration. * *To be, rather than seem to be*, is the character I would aim at, both in my studies and manners ; and shall always look on *learning* rather as a *means* to perfect the Mind, than the *Mind* as an *Instrument* to acquire Learning. Was I to begin again the study of *Divinity*, I would follow the method laid down here, and am so convinced of its usefulness, that I have pursued it for several Years, and will continue to go on with it as long as I live. This is not said as any Argument of the Expediency of the Rule, but of his Candour and Sincerity who prescribes it.

I HAD another view in putting together the materials of this Discourse. It may occasion my Readers to recapitulate the several Heads of a Science, which, it is to be hoped, they have not lain aside with the College; and will give back, to some at least, the image of themselves †.

* *Esse quam videri.*

† A further motive was assigned in the former editions; but, as it was personal to the Author, it is here omitted.

* I HAVE, moreover, endeavoured to make the Studies I have treated of, appear no less noble and agreeable, than they are useful and solid ; being persuaded, that the chief reason why so many young Men apply themselves to them with such unwillingness, at the University, and lay them quite aside, on leaving it, is, because they consider them in a light which represents them as laborious, abstracted and barren. They are tempted to think, it can be of no great consequence to be acquainted with things, which are taught in a dry and tiresome manner, which are seldom the subject even of serious conversation, and have little relation with the business and duties of life. To this is owing that gloomy and disagreeable notion they entertain of *Theology*. No Attendant of pleasure's smiling train is supposed to wait on this divine Science : Her constant Company is the whole Family of

* In hanc Sententiam non sanè ut primum ejusmodi res tractare cœpi, statim adductus sum ; sed post multas cogitationes, ac per quosdam quasi gradus, ad eam accessi : ut non temerè, illâ inventâ, Finem progrediendi fecisse, atque in eâ quievissè videar.

constraint.

constraint. It has been remarked, indeed, on Methods of Teaching, in general, that they place whatever is agreeable on one side, and what is painful on the other : drudgery on that of study, and pleasure on being relieved from it. The part, therefore, that a Student takes in such cases, is, to submit to the subjection with an ill grace, and get rid of it as soon as he can. * The observation may be carried still higher, and that universal disrelish for every kind of literary improvement, which is so remarkable in some Churchmen, can be assigned to no other cause, than the displeasing manner in which they learnt the higher sciences. They see all learning through that wrong *Medium*, by which their share of it was conveyed. On the strength of this prejudice, the most trifling amusements and very indifferent Company are preferred to the pleasure of reading the

* Ille enim *Decori* splendor, quo ad Dei proximè imitationem accedimus, usque adeò hoc tempore oppressus & perturbatus est, ut ne minimam quidem partem luminis sui videatur obtinere : qui tamen è Philosophiâ bonis ingeniis inferendus atque insinuandus est ; si qui videlicet sunt, qui verè magni viri, & in se ipsis perfecti homines cupiant evadere. *Sadolet. Epif. ad Ran. Farnesium, Card.*

best and most entertaining Authors, and making their own reflections on them. Hence pious and judicious men have sometimes thought they had cause to lament * *the holy Place laid waste, the Altar profaned, and the Stones of the Sanctuary scattered in all the high-ways.* A disesteem for the *Person*, and, what is worse, by an unfair, yet too common conclusion, a disregard for the *Profession*, is the effect of such improprieties. And those who fall into them, experience the very reverse of what was said of the Images of *Brutus* and *Cassius*, on their not being seen at *Junia's* Funeral, *eo ipso præfulgebant, quòd non viscebantur.*

It will likewise appear from what has been said, that *Divinity* is not that abstruse and inaccessible thing, the Laity are apt to imagine it; but a Science full of light and satisfaction, adapted even to moderate capacities, attainable by moderate application, and suitable, in some degree, to Men of all professions, who have had the advantage of a libe-

* *Macch. L. 1. cap. 4. and Lament. c. 4.*

ral education, and have leisure to read, and a disposition to reflect. St. *Austin* and St. *Hierom* explained the most difficult parts of *Scripture*, and even some curious speculations and subtilties to Courtiers, Officers in the Army, and Governors of Provinces. And when the latter of these holy and discreet Doctors performed the same office to *Roman Ladies* of the first quality, he did not think the employment unbecoming either Himself or Them. And if my own Country-women, who are not inferior in sense or goodness of disposition to those of any other climate, would allow me to make the application to themselves; some of that time, which they seem so much at a loss to fill up, should be given to an humble and attentive reading of the *Scriptures*. This, however, must be undertaken with such cautions, and under such restrictions, as alone can make the occupation useful, and, perhaps, even adviseable to the Sex. Next to the *Scriptures*, the History of the Church, and books of Christian Morality, might share their leisure: Such a

method, I am persuaded, would render their Lives much more agreeable than they now are, even in the highest and most opulent stations ; the duties of the several relations of Life would be complied with more exactly ; and *England*, as well as *Rome*, might boast her *Paula's*, *Algafias's* and *Marcella's*. I must confess the Men should set the example in an affair, in which it would not be to their commendation to have copied only that of the other Sex : and without expecting they should lay aside innocent and moderate diversions, much less neglect to discharge what they owe to the Public, and to their own Families ; my respect for their Persons and my zeal for their Salvation makes me earnestly desire, that spiritual culture and improvement was more the business of the Nobility and Gentry of this Kingdom, than at present it seems to be.—It is, indeed, too melancholy a truth, as Sir *William Temple* has somewhere observed, that though leisure and solitude are the best effect of riches, as they give us the opportunities for thought and reflection, yet they are generally

generally avoided by the Rich ; who by seeking company and amusements plainly show they are Strangers to what, next to doing Good, is the greatest advantage of Wealth.—But, sure, Persons in the most exalted fortune can esteem it no impropriety to be referred to a Duke of *Montausier*, who, amidst the tumult of a camp, the distractions of a court, and the cares of the *Dauphin's* education, read the *New Testament*, in *Greek*, a hundred and twenty times, with all the attention due to that sacred Work.—When I was in *France*, I was acquainted with an officer of the Train, as conversant in sacred Literature as most Divines ; and esteemed by the Gentlemen of his profession for his Bravery, and by the Women for his Breeding.

AND now, to return from a digression, by no means foreign to my purpose, and, in itself, of very great importance : If in this Essay I have any where departed from the ordinary ways of the School, my reasons for so doing, will, I believe, be my justification rather than my ex-

cuse *. For though I have no pretension to apply to the *Divine* I have endeavoured to form, what *Cicero* says of his *Orator* †, ‘ That he had taken the
 ‘ Model, not from common Notions,
 ‘ but from the Rules of true Science,
 ‘ and had collected all the Precepts and
 ‘ Observations of the most excellent
 ‘ Masters in the Art he was treating
 ‘ of;’ yet I should be wanting to sincerity, and even deserve less well of those for whose emolument this institution was compiled, did I not acknowledge, I have had an eye to the same Original; and now the Model is finished, I publish it with a good will, at least, equal to that which accompanied those famous *Dialogues* from the Parent of *Roman* eloquence to young *Lentulus*.

It may, perhaps, betray a weakness to confess, that the novelty of the sub-

* Amentis est enim superstitione præceptorum contra rationem causæ trahi. *Quint.*

† Scripsi igitur *Aristoteleo* more Libros de Oratore, quos arbitror *Lentulo* tuo non fore inutiles: abhorrent enim à communibus præceptis; ac omnem Antiquorum, & *Aristoteleam* & *Isocrateam* rationem oratoriam complectuntur. *Epist. Fam.* 1. 9.

ject has conduced, not a little, to make me go through the performance with alacrity. For though there may be, for any thing I know, several Methods, Treatises, and Essays on the Study of *Divinity*; it is a Testimony I owe to truth when I tell you, I never saw one that has any affinity with this. And the production, as well as the conduct of the piece being my own, it has been written from persuasion and sentiment; and, I hope, with a view to recommend, not myself, but the Subject.

I HAVE, therefore, in the foregoing discourse, laid down such a plan of the study of Theology, as I thought would be most entertaining and useful to the Learner, and most beneficial to those who are interested in the fitness of such a method, and in the success of it; that is, if we will speak properly, to all Mankind. For the instruction in what concerns us as Christians, under whatsoever denomination it goes, being chiefly the province of the Clergy, it is of infinite consequence to the welfare of Mankind,
that

that those, who are entrusted with this charge, should be capable of acquitting themselves of a task, the most essential, not only to the future, but to the present happiness of those, for whose sake they have undertaken it, and the most honourable to themselves. Now it cannot, I think, be questioned, that the qualifications necessary to make a person equal to this engagement, can never be acquired, unless the means be not only sure, but agreeable ; that is, unless the Studies considered in themselves be not only such as, in their own nature, tend to furnish the mind with those branches of Science, which form an extensive and accurate knowledge of the Christian Law, and enable the Possessor of this treasure to communicate it to others ; but unless it be proposed to the Learner, so as to engage his attention, awaken his curiosity, and lead him on with pleasure through truths and discoveries, the search of which makes up the occupation of so many years. For however strong the influence of Duty alone may be, on some minds ; the far greater

greater part of Mankind will stand in need of something, which interests their natural inclination, to go through a long and laborious course of Study ; particularly as they come to it from polite Literature, which has such charms; and from Philosophy, which, when properly delivered, has still more pleasing and noble attractives. But supposing the motives of Duty sufficient to prevail on one, who designs himself for Holy Orders, to give a suitable application to sacred Literature, yet the proficiency will be incomparably quicker when these pursuits are attended with pleasure, and the Scholar considers them as his own choice, not as something imposed on him by others ; and this can only be effected by the manner in which these lessons are delivered.

How wide the methods generally, I had almost said, universally, pursued in Places appointed for the education of young Clergymen in the higher Studies, are of the Path which Reason and true Knowledge point out, may, in some degree, be gathered from the difference of
what

what is there practised, and has been said here. But were other arguments wanting to shew the defects of modern Institutions, the small proficiency made under them must, to all considerate Persons, be a strong presumption of the little proportion the means have to the end. What happens to those, for whose emolument this essay is chiefly designed, lies too open to every one's observation, to stand in need of any thing but a bare mention.—After a course of polite literature and philosophy, they are employed four years in Theology; of which several of them are afterwards Readers or Professors for the like or a longer term. The Discipline of the Places, where they are brought up, is very exact: they are exempted, by their state of life, from most avocations; they have all the advantages of leisure and retirement; and their whole purpose seems to be, to acquire a fund of Learning suited to their Calling, and to the opportunities they are supposed to have of acquiring it.—I need not say how very short the Proficiency is of what might reasonably be expected

expected from such an *Apparatus* ; and how much the Shew exceeds the Substance.—Every understanding, I grant, is not suited to the discussions, by which the Subtilties of the School are dilucidated ; nor is it at all necessary they should, since the use of them hardly ever occurs in future life : But no one is qualified for holy Orders, who is not capable of all the branches of positive Theology, which are various and equally useful and entertaining ; and have been delivered, as I have observed elsewhere, by very able Masters, and published for the universal benefit of those who are engaged in these Studies.—The same must be said of a clear, and competent knowledge of the sacred Writings, and of the more important parts of Church History : an ease, likewise, might be acquired in expounding the Christian Doctrine with plainness and solidity, and so as to affect the Hearers ; which of all methods of preaching is far the most instructive and beneficial ; but can never be effected without care to express ourselves with propriety in our mother tongue, and

and this can only be attained by being conversant with the best Authors, and using ourselves to read, and often to speak in Public. These are points to which a Clergyman's education should always be directed; and in comparison of which the rest is only the idleness or luxury of Theology, even in those who have time and abilities to make themselves Masters of it.—A mediocrity of Understanding, though it does not rise to excellence, is adapted to a sufficient insight into all the necessary and useful, and into some of the ornamental parts of these Sciences.—But how often these capital Articles are overlooked, and the minds of Young Divines oppressed with the lumber of the Schools, or bewildered in the mazes of *Thomists*, *Scotists*, and *Molinists*, I rather chuse should be remarked by those whose office it is to reform these Studies, than censured here.

* I WISH all Clergymen were, in
some

* Nulla potest nobis esse præstantior actio, neque ad
naturam vitamque accommodatior, quàm nobis-met-ipsis,
qui

some degree at least, blest with a studious disposition, as it would go a great way towards making them valuable, good, and happy. This turn of mind would cause them to avoid the world and worldly conversation; would give them a love of silence and retirement, and an ease in uniting themselves with God, and finding that tranquillity they sought for in listening in his Service. They would be but little sensible to the allurements of external objects, and to those trifles and improprieties, which disgrace the *Man*, and quite degrade the *Priest*.—For you will almost always observe, that knowing and judicious Persons, who have inured themselves to serious studies, are little subject to these weaknesses. The knowledge they are possessed of, is of so superior a kind, that it gives them a just contempt for numberless things they are ignorant of, and which are not worth knowing; at the same time that it takes away all relish

qui in ordine rerum summum propè & nobilissimum genus sumus, rectè, & commodè, & convenienter uti; in quo & Naturæ nostræ perfectio maximè inest, & vitæ vera felicitas. *Sadolet. de laud Philos.*

for

for the low joys and pleasures of the Vulgar. They see the emptiness and folly of those amusements, with which little minds, who know nothing and have nothing to do, are taken up ; and consider those who are addicted to them, with the same pity as a sober Man does one intoxicated with liquor. It is the ill-instructed and unemployed, whose imagination is always wandering and on float : for want of solid nourishment their curiosity and appetites turn to objects which are either vain or dangerous ; and hence proceed all those Inventions for squandering away thought and Time, which generally end in a forgetfulness of God and ourselves.

WHILST we continue at College, the leisure and opportunities of making a progress in learning, are so great, and the benefits arising from such Improvement so considerable, that *Platus* has with reason placed them amongst the principal advantages of a Religious Life, in a very edifying and entertaining chapter
on

on that Subject *. When we have finished our Studies, and are left to our own disposal, it is incredible what inconveniencies are avoided by those, who can spend their leisure hours with books and their own thoughts. He is truly happy, says an *Italian* Philosopher, who, content with the Satisfaction that arises from Learning and retirement, lives, as much as he can, within himself, and neither desires nor aims at any thing beyond such a situation †.

‘ HAPPY they, says the Archbishop
 ‘ of *Cambray*, who are disgusted with
 ‘ violent Pleasures, and know how to
 ‘ be pleased with the Sweets of an innocent Life ! Happy they who delight in
 ‘ Instruction, and find a Satisfaction in
 ‘ cultivating their Minds with Knowledge ! into whatever Situation adverse
 ‘ Fortune may throw them, they always
 ‘ carry entertainment with them, and the

* Lib. 3. cap. 11.

† Illum ego fœlicem inde à puero duxi, qui libris otio-
 que literario contentus, intra fortunam vivere didicit, &
 quantum potest, in sese habitans, nihil extra se ipsum sus-
 pirat & ambit. *Mazzonius*.

‘ Disquiet

‘ Disquiet which preys on others in the
 ‘ midst of Pleasures, is unknown to
 ‘ those who can employ themselves in
 ‘ reading. Happy they who love to
 ‘ read *.’

THERE is, indeed, but one limitation
 needful on this subject, which is, that
 whilst we neglect nothing that can ad-
 vance us in literature, we guard against
 that immoderate eagerness of it, which
 is common to persons of genius and ap-
 plication †. This intemperance of the
 understanding dries up the Spirit, and
 cools the fervour of devotion. Know-
 ledge, however valuable, should be al-
 ways subservient to Virtue. This alone
 has a right to engross our chief atten-
 tion, as it alone renders learning useful
 to promote the glory of God, and the
 salvation and perfection of our Neigh-
 bour ; the two great purposes, to which
 not only our studies, but the rest of our

* *Telem.* L. 2.

† *Studio Scientiæ flagrantem animum coercuit, tenu-
 itque quod est difficillimum, ex Sapientiâ modum. Tac.
 in Agric.*

occupations,

occupations, are to be referred.—It is related, as a particular commendation, in the Life of St. *Lewis Gonzaga*, the Pattern of Religious Students, that he carefully avoided this snare. And the pious Author of *the Imitation of Christ*, from the ‘ same principle, cautions us ‘ against a too great thirst of Knowledge, as the cause of much distraction ‘ and illusion *.’

BUT who can read what a celebrated Scholar relates of himself, on this head, without taking it as a warning to avoid so blameable and dangerous an excess? † ‘ I ‘ was entirely carried away, says he, by ‘ the pleasure I found in Learning; and

* *Imit. Chr. L. 1. c. 2.*

† Transversum rapi me sinebam deliciis Studiorum, quæ varietate rerum ita oppleverant pectus meum, omnesque ejus aditus obsepserant, ut intimos illos & amabiles Dei congressus respueret.---Quâ animi in divinis rebus imbecillitate & laboravi per totam vitam, & nunc quoque frequens illa ac pæne continua mentis evagantis aberratio obtundit preces ad Deum meas, omnemque earum fructum penitus intercipit. . . Cûmque ad confirmandos in animo meo pietatis sensus, concedebam in loca his usibus opportuna. . . resplantem semper expertus sum divinæ gratiæ, auram, quasi vehementiorem meum in litteras impetum, seigniorumque rerum divinarum curam stupore hoc Deus ulcisci vellet. *Huet, Comment. de rebus suis, pag. 174.*

‘ that

‘ that endless variety which it affords,
 ‘ had so taken up my thoughts, and
 ‘ seized all the avenues of my mind,
 ‘ that I was altogether incapable of any
 ‘ sweet and intimate communication with
 ‘ God.—These wanderings and indif-
 ‘ position of mind have ever been my
 ‘ grand failing, and they still break in
 ‘ on my prayers, and quite deprive me
 ‘ of all the benefit I could reap from
 ‘ them. . . When I withdrew into Reli-
 ‘ gious retirement, in order to recollect
 ‘ my scattered thoughts and fix them
 ‘ on heavenly things, I experienced a
 ‘ drowse and insensibility of Soul, by
 ‘ which the holy Spirit seemed to pu-
 ‘ nish this excessive bent to learning,
 ‘ and the indifference I had for my spi-
 ‘ ritual advancement.’

ANOTHER consideration also, though
 of an inferior order, should check this
 eagerness, and keep it within due bounds;
 which is the prejudice it brings to health,
 and to that freedom of thought, and
 a certain universality of mind, which
 is preferable to any progress in let-
 ters,

ters, even those which most deserve our esteem.

THIS Extreme being avoided, it requires no extraordinary penetration to discover, that attainments, which take their rise from just and elevated notions of Theology, are pursued with a generous and Christian ardour of mind, and end in the real and substantial advantage which these acquisitions bring with them, are an object truly worthy one * *of the chosen Race and the Kingly Priesthood.*

WAS I to enumerate the various Ills I have seen, occasioned merely from the want of an Inclination to read and think, it would make too unpleasing a Picture to have a place in a performance, which was designed for information, not for censure; it not being my intention to descend to personal reproof, but to trace acknowledged evils from their causes down to their effects †.—I believe my

* 1 Pet. ch. 2.

† Verum hæc omittamus, ne minus gratiæ, præcipiendo recta; quàm offensa, reprehendendo prava, mereamur.
Quint.

Reader will be more edified with the reflections of a religious Man of the Order of *Celestines*, who died at *Paris* in the year 1492, and, at the end of a Treatise he wrote on the Studies of Monks, ' Thanks God for having been always favoured with the love of Books and Truth, and a disrelish of all worldly and exterior Employments. He acknowledges that he had reaped, in the decline of Life, very pleasant and wholesome fruits from this disposition, and exhorts the young Religious, on his own example and experience, to make trial of it.' He ended his days in privacy, after having been raised to the first offices of his *Order*; and been deputed into *Italy* to reform the Monasteries of that Country.

FEW things would give those, who have the interests of the Gospel at heart, a more sensible pleasure, than to see persons, who are to be the Teachers of it, verify in their persons a behaviour and temper of mind so suited both to their profession and happiness. Experience will convince

convince them that it is * *a Path*, which, though troden only by the Judicious Few, *goes on like a shining light, increasing till noon-day*. They have only to follow it with a constant and even pace. One proficiency will give birth to another; and the perfection of sacred knowledge, which a Person thus qualified tends to, only seems removed at a distance, in order to make him more earnest to attain it. And when he stops at any period of his life to reflect on the progress he has made, he will do it with the satisfaction of a Traveller, who, in a long and agreeable Journey, looks back, from an eminence, on the road he has past, and recollects the many pleasing incidents of it.

† AND though the conduct of a Divine should, by way of excellence, be exempt from all grosser faults, and adorned with every Moral and Christian

* *Prov. ch. 4. v. 18.*

† *Est enim quiddam, quod ego aspirare conor, quod utique esse statuo cæteris rebus præstantius. Sadlet. Epif. ad P. Bembum.*

virtue ; yet, that I may confine myself to what is properly the purpose of this discourse, I shall only instance such failings, as, like certain diseases to some constitutions, are supposed to be peculiar to Men of Learning : and point out to our practice those qualities, which cast a kind of sunshine over the behaviour of a Scholar, and, like a gentle smile, light up the sedate and serious countenance of *Theology*.—This caution is particularly seasonable, as we are to come into a world, where the purest and best guarded virtue is beheld with a jealous, and, often, with a scornful eye. Our conduct, therefore, should be such, as by no improprieties to injure a cause, which all our care will be little enough to recommend.—It has been objected to the Learned, that they do not sufficiently attend to the end of Knowledge, and of that labour which is employed to gain it : but seem to study for studying sake, and to gratify an unrestrained and lawless bent of Mind, in fruitless speculation. And, I fear, this charge has been too well grounded, where an impotent desire

fire of knowing has taken its full range, before judgment checked this impetuosity, and admonished the Learner to consider, what was to be the goal of so rapid a race, and the reward of so much pains. This, however, ought to have been the primary inquiry, as most suited to the dignity of our Nature, and of the greatest use towards the success of every rational undertaking. For to what purpose is so much application, if from a thirst of knowledge nothing be acquired but fresh drought? if the end of one pursuit be but the beginning of another; and we are always in that sort of agitation, which seems to consider rest as what we would not wish to attain, but avoid? Now this mistake will either be avoided or corrected by looking on Learning, of what kind soever, as the Means, not the End, we are to propose to ourselves in all our literary pursuits, which are always to be referred to the Christian culture of our Minds, in order to form them for action, to public and private good; and, consequently, the choice of our studies, the time and application we

bestow on them, the place they hold in our esteem, are to be regulated by the relation they have to these objects, from which *alone* they derive all their value and lustre.—This consideration, likewise, lets us see, how great their error is, who look on Science as a sort of rising ground, from whence they are beheld to advantage; and look down on others with a vain conceit of their own superiority: or as a spacious and delightful garden to wander in for amusement; or as a mart of lucre and promotion.—Another inconvenience incident to the Learned is, a partiality to certain opinions and authors, which are set up, like *Hercules's* Pillars, beyond which no progress is attempted, or even supposed. The Schools, in which we have been educated, and the Societies of Men, with which we are connected, are such prejudices in favour of their tenets, that an abatement of this evil is rather to be expected, than a total cure. But as for those antipathies and enmities, which a difference of opinions has occasioned whole Bodies of Men to conceive against one another, they spring
from

from a foundation not only unconnected with, but quite opposite to all liberal Science, and owe their rise to passions, to which the breast of a Divine should ever be a stranger. This ungenerous and illiberal disposition is sometimes carried so far, as to make Authors be disregarded on no other account, than their being of such or such a Society: and all excellence is overlooked, when it comes from a quarter that has, perhaps, every other merit, but that of being agreeable to us.

Hinc illæ Lacrymæ.—

‘ * But it were eligible, says a Pagan
 ‘ Instructor, to be born dumb, and de-
 ‘ prived of the use of reason, rather than
 ‘ thus to turn the gifts of Providence
 ‘ to our mutual destruction.’—Too great
 variety of reading, likewise, is apt to
 make Men curious and irresolute; and
 thus Knowledge, which is nothing more
 than a representation of truth, causes its

* Mutos nasci, & egere omni ratione satius fuisset,
 quàm Providentiæ munera ad mutuam perniciem con-
 vertere. *Quint.*

proper object to be neglected, mistaken, or seen double, when the organ is unfit or vitiated. The strictness of rules, to which Schoolmen have been accustomed, has sometimes a contrary effect to the above-mentioned, and makes them peremptory and decisive: the great Examples they have been conversant with, inclines them to Extremes; and the little Affinity those Examples have with what is generally practised, gives them a certain Disagreement, and, if I may so speak, an incompatibility with the Times and Persons amidst whom they live. Now a true Scholar should not only avoid these Failings, but improve the Sources, from which they spring, to useful and generous Purposes. From much reading, instead of Perplexity, he should gather plain Precepts, when and upon what grounds to resolve; and even how to suspend his judgment without prejudice to his understanding. Instead of too great precision, he should learn what things are demonstrative, what only conjectural; and be as skilled in distinctions and exceptions, as in the latitude of rules and precepts.

The

The dissimilitude of ancient and modern usage, far from making him uneasy under the present Times, should instruct him in the force of circumstances, the errors of comparison, and all the caution of application.—Another capital mistake, which has disappointed much study and great reading, is, the neglect of being acquainted with ordinary and common matters ; whereas a judicious direction in these, is the wisest instruction ; unless we suppose knowledge must be made up of novelties and subtilties ; and that the Learned, like the Grasshopper, have nothing more to do, than to chirp, and skip, and bask in the Sun. This sobriety in knowing, as I have already said in some of the precedent Articles, has frequently escaped those, who have treated of the several branches of *Theology*: who seem to have made little account but of Subjects which were new, rare, and sublime ; and to have thought it a disparagement to their profession to let themselves down to others. But, surely, they did not consider, or, perhaps, even know, that the most useful and valuable infor-

mations are not drawn from the sublimest and most difficult Instances ; any more than a graceful and easy carriage, from climbing up a steep and craggy precipice, or dancing on the slack rope.— Another exception has been made to Professors of learning, in which the inconveniencies they bring on themselves have less share, than those by which they are accused of injuring Society. From a consciousness of real or supposed superiority, they are said to entertain a high notion of themselves, and to treat the rest of Mankind as a sort of inferior Beings, and to verify too much the *Apostle's* Assertion *, that *Knowledge puffs up, but Charity edifies*. The consequence of this is, a prepossession in favour of their own opinions, a disregard of those who dissent from them, and too much warmth both in maintaining the one, and refuting the other. A young Divine brings this behaviour from the College, where it is too often overlooked, into the World, where it is always disagreeable. *Idem manebat, neque idem decebat*. Now, though a Student

* 1 *Corinthians*, ch. 8.

meets

meets with a great deal of this, both in his Academical exercifes, and in the ordinary commerce of Life, his care muft be never to return it, nor let himfelf down to fo degrading a Level. The Perfons, who are leaft favourable to us, will not fail to take their advantage from fo offensive a weakness :

Hoc Ithacus velit, & magno mercen-
tur Atridæ.

A little reflection on the difproportion of the things we know to thofe we are ignorant of; on the darknefs and limits of our underftanding; on our frequent errors and mistakes, would correct this fierceneſs in debate, and that ſelf-conceit, which is the ſource of it. We ſhould ſatisfy thoſe we converſed with, that ſteadineſs in defending our own opinion may be very conſiſtent with the deference we owe to that of others; and the poſt of truth be maintained without ſuch treacherous auxiliaries as bitterneſs and paſſion *. We ſhall never bring over others
to

* Bonus Altercator vitio iracundiæ careat. Nullus enim rationi magis obſtat affectus, & fert extra cauſam, & plerumque

to our way of thinking, by shewing a contempt of theirs ; because such partiality destroys all confidence : And those we converse with, will never be at a loss to apply to our reasoning what we object to theirs. They will give us to understand, that if the laws of humanity forbid us to strike our Neighbour, how much more carefully should we avoid wounding his mind by a contempt of his opinions ? Let us content ourselves with explaining our own, and leave others at large to do the same. The proper temper in such occurrences seems to be expressed by *Livy* in the following Words, though spoke on a different occasion ; *ne aut arrogans videare, aut obnoxius; quorum alterum est alienæ libertatis obliti, alterum suæ* : ‘ Avoid arrogance and obsequiousness ; by the former of which you trespass on the Liberty of others, by the latter you give up your own.’ It would be, indeed, the highest indignity, if Mechanics, and Day-Labourers should have

rumque deformia convitia facere ac mereri cogit ; & ipsos nonnunquam Judices irritat. Melior moderatio, ac nonnunquam etiam patientia. Quint.

more

more coolness and moderation in their debates, than Persons stuck over with Aphorisms and Scholarship : and that Men both uncultivated and vicious should converse and live together on more amicable terms, than those who are dignified with titles, which suppose and denote a superior degree of Wisdom. And when we reflect on the evils and scandals which have attended this Spirit, not only with respect to private persons, but to whole societies, the moderation I am speaking of, recommends itself as the only preservative of that agreement which learning should not violate but cement. Thus we should provoke none by censure, contempt, or envy : and though there always will, and ought to be an emulation in the lists of Science, yet this would be calm and inoffensive; not imbibited by that contention and rage, with which the Eager and the Proud support their Tenets, and vex, defame, and persecute one another, in strife about them.

THE Herd of Pedants may pronounce you a great Scholar for what you have
read

read and retained of other Mens Writings: but, sure, those only are truly intelligent, who live up to what they have learnt, to what themselves profess, and prescribe to others. This is that deeper foundation than knowledge itself, on which all Study must rest; but which is never laid, where less account is made of what *should* be thought and held, than of what *has* been said and written. The latter Method may form Scholars to pore, and talk over their Books, but not to behave and live like Men of sense: That is, to be silent on what they are not acquainted with, and talk pertinently of what they know; *not to be unseasonable with their own Knowledge* *, and hearken to that of others with a patient and settled spirit: to avoid vanity and indiscretion, and, instead of unprofitable speculations, to be conversant with the two most necessary and useful Arts of Life, *Self-denial* and *Self-conquest*.

I AM unwilling to advance any thing, which may seem a reflection on the pro-

* *Ecclus. ch. 32. v. 6.*

cession

fession of Learning, or the Persons of the Learned. I honour the former, and should esteem it a happiness to be ranked with the latter: Yet sincerity, no less than the desire of giving a useful caution, obliges me to confess, that if the Singularities of several of the greatest Men which Letters have ever formed, were put together, they would make a stronger composition of folly, than even the blunders and absurdities of Persons of the meanest capacities. We have instances of the Truth of this Assertion from the whimsical and strained Allegories some Writers have imagined they found in the holy Scriptures: *Abbé Rance's* Censure of the *Casuits*, *Hardouin's* Sentiment of the modern date of several ancient Writers; *Plato's* Notions of the Music of the Spheres, of the Mysteries contained in Numbers, and his Origin of Names, are so many corroborating Evidences of it. And if *Fleury* had not been a Scholar, could he ever have imagined, that Conversation, instead of being a relief and refreshment to the Mind, heated and disordered it? Nothing can be more judicious or deserved

served than the Censure which *Le Clerc* and Dr. *Atterbury* have passed on *Huet's Treatise of the weakness of human Understanding*; and yet the Author, no less celebrated for his genius and taste, than profound learning, had so high an opinion of its merit, as to give it to the Public in two Languages.—This deviation from justness of thought has not only surprized the Learned, in an unguarded minute, and been of that kind of defect which, by way of foil, sets off the luminous parts of their Works, as in the above-cited Examples: But in some Authors (I hope the number is very small) it has created a thick mist, which has wholly overspread the Mind, from which it rose, and only suffered Reason to break through, in order to discover, *not Light*, as the Poet says, *but Darkness visible*. *Cardan*, amongst all I am acquainted with, stands first in this Character, and is a mortifying Proof how much folly and learning, extent of genius and absolute want of common sense, may meet in the same Person.—Such Instances as these are a seasonable check on that vanity which knowledge

ledge is apt to give ; and, at the same time, a lesson of the circumspection with which Writers should produce themselves to the Public ; and that as no superiority of parts exempts any Man from human weakness, so it can never be a reasonable argument to justify or adopt all his Opinions.

WHERE application to learning makes these lessons be overlooked ; or where the result of it is, to live in open violation of them, the title of Scholarship becomes a disgrace, and Men of true Judgment would esteem it a happiness not to be learned on such Terms. And though no observation may seem more plain and obvious than this, I am afraid it is as seldom attended to in practice, as if it was a private discovery, communicated to a few Persons, but hid from the Public. On this account, therefore, the Student must allow me to inforce it, by the regard he bears to the credit of the Republic of Letters, to the decency he owes his own Character, and to the rights of civil and social Life ; and,
above

above all, to the assistance Mankind is intitled to expect from those who are to be * *the salt of the Earth, and the light of the World*; and, having instructed others in Righteousness, are to shine themselves like Stars for all Eternity.

THESE, if I mistake not, are the several branches of sacred Literature, through which I have endeavoured to trace the plan of a complete *Theology*, and the model of a perfect *Divine*. In doing this, I have given the Public (if the Public can interest itself in any thing so inconsiderable as the Author of this dissertation) a Pledge of what it has a right to expect from one, who acknowledges the Obligations which the Character of a Divine brings on all those who are honoured with it*.—My Design was, not to put down every thing which might be said on this matter, but what chiefly suited with the situation of one

* *Matthew*, ch. 5. & *Daniel*, ch. 12.

† Contendo denique atque nitor, ut habeat hoc à me RESPUBLICA cum boni & amantis Civis Sacerdotisque officium, tum testimonium meæ perpetuæ sententiæ, et in SE voluntatis. *Sadolet*.

just initiated in that School *. Besides, unless directions of this kind are not only full and clear, but short also, they cease to be a Plan, and become, with a very useless impropriety, the Work itself. Such a brevity, however, is understood, as does not constrain, but confine to due bounds; and which leaves no part either obscure or defective, but gives light and vigour to the Whole. I began the undertaking (to borrow a figure from *Longinus*) by reviewing the forces of my subject, and culling out the flower of them; that so, none might be placed amongst what I intended as a select Body, but those which had strength and aptitude to answer that end.

BEFORE I conclude, I must resume the same observation with which I began this Discourse, that all *Ecclesiastical Knowledge* consists in the *Scriptures*, the *Fathers*, *ChurchHistory*, and *Theology*: I must resume it, I say, in order to make the Student

* Adde, quòd Disciplinæ breviter ac purè ostensæ acumen, judicium, prudentiam, communium rerum usum adjuvant: longa earum tractatio retundit vim mentis, & molestissima est. *Vivès de tradendis Disciplinis*, Lib. 2.

remark

remark the agreement of these several Parts with each other, as well as the joint force and full result of them all together. The *Scriptures*, which are the Fountain of all the rest, are *the Rule and Law* given by God, concerning what we are to believe, hope, and love. The *Writings of the Fathers*, and other Men of learning and piety, explain, apply, and in-force *this Law*. The *Church Historians* inform us of the various Revolutions which have happened to Mankind, with respect to the Cardinal Point of their happiness or misery, their observance or violation of *this Law*. The *Lives of the Saints* are so many animated *Copies* of it, * *not wrote with Ink on Paper, but engraved by the Spirit of God on the living Tablets of Mens hearts and actions*. *Theology*, whether *Positive* or *Scholastic*, is human Reason directed by the Authority of this *Law*, and its legal Expositors, in the search of all Moral and Divine Truths. *Casistry* and the *Canon Law* are a Detail of its several precepts, and an application of them to human Actions;

* 2 *Corinthians*, ch. 3.

and,

and, like faithful Guardians, provide against the incroachments of prescription, custom, and abuses, which would infringe or weaken it. In fine, *Controversy*, like * *the Tower of David, hung round with a thousand Shields, all Armour of the Mighty*, is a Bulwark against all sinister interpretations, all mistakes and errors, which might corrupt or endanger its integrity.

THUS, as has been shewn, the *Scriptures* are the Soul of all *Ecclesiastical Learning*, and the other Branches of it are so many *co-existent Parts*, which have a mutual dependence on each other, and form a *Whole*. Their Connexion and relation is as natural and easy as it is necessary. Art seems to have done no more than join them together, and work them into that divine and admirable System we call *Divinity*.

BUT if our Progress in Literature be the only, or even the chief advantage we reap from this Institution, we shall fall

* *Solomon's Song*, ch. 4. v. 4.

short,

short, very short, of what is, on so many titles, expected of us. There is a higher attainment, and of a quite different importance, in which a suitable proficiency will be required. The use and intent of this Science reaches beyond mere information, and was designed by * *the Word of God, who is the Source of Wisdom on high*, to be the Rule of our affections and manners, much more than the Object of our Knowledge†. *If we know these things, says he, we shall be blessed if we fulfil them.* The ultimate End, to which all Learning, but more especially divine, is to be referred, is the ‡ *Love of God, which is the Fulness of the Law.* And the weighty terms in which the Almighty Lawgiver enjoins this obligation, should be engraved in the Mind of every one who deserves the name of a Divine. || *Thou shalt love the Lord thy God with all thy heart, and with all thy Soul, and with all thy might; and these words which I command thee this Day, shall be in thy*

* Ecclesiasticus, ch. 1. v. 5.
v. 17.

† Rom. ch. 13.

† John, ch. 13.
|| Deut. ch. 6.

heart, and thou shalt think of them when thou sittest in thy House, when thou walkest in the way, when thou liest down, and when thou risest up. And thou shalt bind them as a Sign upon thy Hand, and they shall be as Frontlets between thy Eyes. And thou shalt write them upon the Posts of thy House, and on thy Gates.

ALL that now remains is, that we ask of Him *, *Who is the brightness of eternal Light, the spotless Mirror of the Majesty of God, and the Image of his goodness ; and who came into the World to impart to Men † those bidden Treasures of Wisdom and Knowledge, which are all in him, and to enkindle in them ‡ the Charity, which is above all Science, that he would be pleased to light up in our breast that holy Flame, which never burns so steadily, as when an enlightened Understanding is united with a pure Heart.*

* *Wisd. ch. 7.* † *Col. ch. 2. v. 3.* ‡ *Ephesians, 3.*

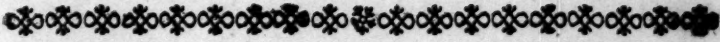
The E N D.



ERRORS of the Press, and others.

Pag. Line

- 6 line last but one of the Note, for *literalem*, read *literalem*; so again, p. 17, l. 19. p. 19. l. 8. from the bottom, p. 50, line last but one from the bottom, p. 94, l. 1, of the quotation.
- 13 6 from the bottom, for *treated*, r. *treated of*; so again, p. 34, l. 14. p. 134, l. 10. p. 135, l. 4. p. 141, l. 4, and 16 from the bottom.
- 16 10 for *Mecklins*, r. *Mecklin*.
- 24 6 for *Macchabees*, r. *Maccabees*.
- 37 1 *Thunder as pointed*, the Epithet seems improper.
- 47 6 from the bottom, for *their Gospels*, r. *the Gospels*.
- 54 5 for *reflect*, r. *recollect*.
- 65 9 *Canon Regulars*, rather *Canons Regular*.
- 108 last line, for *Justitia*, r. *Justitia*.
- 121 10 for *St. Charles's, Archbishop of Milan*, r. *St. Charles, Archbishop of Milan's Instructions*.
- 125 9 for *fixt*, r. *fixed*; and again, p. 132, l. 13.
- 141 7 for *set down*, r. *sit down*.
- 144 last but one, for *autum*, r. *autem*.
- 170 5 for *whosoever*, r. *whomsoever*.
- 195 2 for *troden*, r. *trodden*.
- 146 last line but three, for *iniques*, r. *iniquies*.
- 157 7 for *us*, r. *as*.



A N
A N S W E R
T O T H E
P R I N C I P A L O B J E C T I O N S
Which have been made to
The HISTORY of the LIFE of
C A R D I N A L P O L E.



СВЯТЫЙ ДУХЪ

И А

Д Е В Я

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СВЯТЫЙ ДУХЪ

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СВЯТЫЙ ДУХЪ

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HAVING finished the dissertation on Theology, I take this opportunity of treating, in some detail, a subject, which I have already mentioned in the foregoing discourse, but with a brevity, which the place, where it is touched on, required. I have a personal inducement to act in this manner, as a late performance has given occasion to various and liberal abuse on the Author, from a supposition that his religious tenets are inconsistent with the welfare of his Country, and that every *Englishman*, who professes them, must be a secret enemy to the government, under which he lives. The whole work is said to proceed on principles, which cause the Abettors of them to overlook all the duties they owe to Society, the allegiance and submission due to the Legislature, and, like *Aaron's* serpent, to swallow up every other

consideration. I should be wanting to what each Man of probity owes to himself, was I to sit down unconcerned at such a reproach; and be still more unjust to a cause, for which I have the highest reverence, if, after having furnished a pretext to misrepresent it in the grossest manner, I neglected to clear it from these aspersions, and show that, in order to be approved, it needs only to be seen in a fair light. I shall, therefore, set before those, who have brought this charge against the Work and the Author, the Principles they have so much mistaken, and which have given them such causeless offence; and I desire to be tried by no other court of justice but themselves, when they are informed what it is they are to decide on. As to my other Readers, they might justly be offended, did I entertain the least doubt of their receiving in good part what a Writer has to say.

say in his own defence to an accusation of such a nature, and being as impartial and dispassionate as my Accusers are otherwise. And though, as a private person, I cannot presume to answer either for the principles or dispositions of others, yet I am willing to think, that what I am about to advance, will be disowned by very few or none who profess the same Religion, and who have stated the case to themselves, and drawn the consequences which necessarily result from it.

I SHALL begin this Apology by acknowledging, that submission to the Government we live under is of such necessity, that without it no order can be kept up in a State, and consequently nothing concerted or carried on either for its safety or advantage. On this Principle, the supreme Being, who best knew of what importance

to the welfare of Mankind this obedience was, condemns to death whoever disobeys the public Authority.

“ The man who shall do presumptuously, and will not hearken unto the Judge, even that man shall die ; and thou shalt put away the evil from *Israel* ; and all the People shall hear and fear, and do no more presumptuously *.”

To prevent this Evil the same beneficent Being delegated his authority to all Magistrates ; and one of them, who was very well informed of the Lawgiver's meaning, explains it in the following precept, and gives the reason for it : “ Let every one be subject unto higher powers ; for there is no power, but from God : the Powers that are, God has ordained ; whoever, therefore, resists the Power, resists the ordinance of God†.” “ Put

* *Deut.* 17. 12.

† *Rom.* 3. 1.

“ them

“ them in mind to be subject to Prin-
 “ cipalities and Powers, to obey Ma-
 “ gistrates *.” Thus, we see, rulers
 and magistrates are deputies of the
 supreme Ruler, and invested with au-
 thority by him ; and, for that reason,
 are called, by the same Interpreter of
 the divine will, “ the Ministers or
 “ officers of God ;” and, by the
 Author of the book of *Wisdom*, “ the
 “ Administrators of his Kingdom,
 “ that is, of this World †.” Nor
 does the Apostle think it enough to
 have declared the order, but, having
 expounded it on the Principles we
 have seen, he goes on to the motives
 by which Mankind should be wrought
 on to comply with it, and concludes
 in this manner : “ Wherefore ye must
 “ needs be subject, not only for
 “ fear of wrath, but for conscience
 “ sake ‡.”—St. *Peter* inculcates the
 same command with equal energy :

* *Tit.* 3. 1.

† *Ibid.* ch. 6. 5.

‡ *Rom.* 13. 4.

“ Submit yourselves, says he, to every
 “ ordinance of man for the Lord’s
 “ sake; whether it be to a King, as
 “ the chief Ruler; or unto Gover-
 “ nours, as to them who are sent by
 “ him——for such is the will of
 “ God *.”—These, and many more
 passages to the same purpose, prove
 what I laid down as the ground-work
 of all society; and there is no revealed
 truth which rests on greater evidence of
 the word of God, than that obedience
 is due to every legal Government, on
 a principle of Religion and Morality.
 It is, moreover, to be particularly re-
 marked, that when *Jesus Christ* says
 to the *Jews*, “ render to *Cæsar* the
 “ things that are *Cæsar’s* †,” he en-
 ters into no discussion of the right
 or title on which the authority of
 the *Roman* Emperours was establish-
 ed: it was enough, that, having
 found them in possession, and the ac-

* 1 *Pet.* 2. 13.

† *Mat.* 22. 21.

knowned

known Masters of that country, in which he was pleased to be born and live, he would have the order appointed by God, and the foundation of public tranquillity be revered in their authority.

HE behaved in the same manner when he was accused before *Pilate*, who was appointed Governour of *Ju-dea*, on the part of the same People; and acknowledges, “that this magistrate’s jurisdiction had been conferred on him from above *;” and, consequently, that it was legal.—He is silent as to any question that might be made on the *Roman* Emperour’s right to the sovereign authority; on the Tribunitian power, and that of Emperour or Captain-General, and other branches of the Government being united in the same Person; on the freedom of the Senate and *Roman*

* *John* 19. 11.

people, when all these titles were accumulated; on the right the Emperours had to perpetuate them in their families, and even make them over to their adopted Children; or, lastly, on the lawfulness of the title by which the *Romans* held *Judea*. The Son of God does not mention a word of all this. He would have the World submit to the established government, because he would have its Inhabitants live in order and peace; and has left to different Nations, and their Lawgivers, the liberty of giving that form of Government to their several States, which they like best. This is what we are chiefly concerned to know.

BUT, that no information on so important an article might be wanting, our great Instructor has taken care we should be acquainted with the different degrees of the submission I have been speaking of; that, when the Powers

Powers we are to obey enact laws, or enjoin instances of obedience contrary to each other, we might know how to behave ; and this subordination of the different departments, of which Government is made up, is no less essential to the welfare of Mankind than Government itself : “ Submit
 “ your selves to the King, as to the
 “ chief Ruler, or supreme ; unto
 “ Governours, as unto them who
 “ are sent by him :” and the Author of the book of *Ecclesiastes* observes,
 “ that, in the plan, on which Government is formed, there are various gradations of authority ; that,
 “ one is placed over another ; that
 “ the powerful receive orders from
 “ others still more powerful than
 “ themselves ; and that the whole
 “ Body of the People obey that
 “ Power in which the sovereign authority resides *.”

* *Ecclef.* ch. 5.

L 6

A

A SUITABLE submission, therefore, is due to every one according to his rank ; and we are not to obey any private magistrate to the prejudice of what we owe to a higher Power. The supreme of all dominions is that of God ; and, to speak with propriety, he is the only sovereign Ruler, to whom all others are subordinate, on whom they depend, from whom they derive their Authority. On the same principle, therefore, on which we obey a private magistrate, if he exacts nothing contrary to the orders of a higher Power, we likewise comply with whatever the Legislature requires of us, provided it enjoins nothing contrary to the divine law : and, by a necessary induction, as we are not to pay any regard to whatever a particular magistrate requires of us in opposition to the duty we owe to the Legislature ; much less are we to comply with any Legislature in contradiction to the Law of God. In this case, and in
this

this only, the Answer of the Apostles to the *Jewish* Magistrates has place, " we ought to obey God before Men*."

BUT, this exception allowed, we are always to respect, always to submit to the Government. The State must be in danger, and the public tranquillity could have no consistence, was it lawful for particular members of the community to dispute its authority, or rise up against its orders. The high Office which it executes should place it out of the reach of insult, and make it appear no less venerable than essential to the well-being of each Individual. The sacred writings are full of precepts and examples which set forth this duty ; and I look on it as a happiness to have no unchristian bashfulness either in acknowledging their influence, or selfish view in endeavouring to extend it. They inform us, for our instruction, no

* *Acts* 5. 29.

doubt,

doubt, that *David* not only refused to take away *Saul's* life, but trembled for having cut off the border of his garment, though with a design which seems to justify the action from any appearance of disrespect *.—The same book, from which this passage is taken, furnishes us with the following lesson on the respect due to Government, in the behaviour of *Samuel* towards one who was at the head of it.

THE Prophet, though he had declared to *Saul* that God had cast him off, still gives him every outward mark of honour and respect. “ I
 “ have done evil, says the King,
 “ now, therefore, I pray thee, sup-
 “ plicate for my sin, and go back
 “ with me, that I may worship the
 “ Lord. But *Samuel* refused to do
 “ it, and said, because he had set at

* 1 *Samuel* 24.

“ nought

“ nought the orders of God, that
 “ God also had set him aside, and
 “ he should no longer be King of
 “ *Israel*; and turning away, the King
 “ laid hold of his mantle, and rent
 “ it: on which the Prophet said,
 “ even so has the Lord rent the
 “ Kingdom of *Israel*, on this day,
 “ from thee, and given it to thy
 “ Neighbour, a better man than thy-
 “ self. Moreover, the mighty One
 “ of *Israel* will not unsay what he has
 “ pronounced; nor, like weak man,
 “ repent of his designs. I have sin-
 “ ned, replied *Saul*, but honour me
 “ in the presence of the Elders of
 “ my people, and in the sight of *Is-*
 “ *rael*, and return with me to adore
 “ the Lord thy God: upon which
 “ *Samuel* went back with *Saul* and
 “ adored the Lord *.”—The repro-
 bation of a Prince could not be de-
 nounced in plainer terms, yet the

* 1 Sam. 15.

Prophet lets himself, at length, be prevailed on, and consents to honour *Saul* before the Nobles and the Commonalty ; and teaches us, by this behaviour, that the public good requires that those in whom the Legislature is invested, should never be exposed to contempt.

NOR can it be objected, that these facts concern a particular people, whose polity had little relation with the Government under which we live ; because it is clear, from the general expressions in which the observations are made, and the precepts given, and from the air of the whole narration, that every mode of Government is interested in the observance of them, and that they were designed, by the divine Spirit, under whose guidance they were penned, to be transmitted down to us, and to take place wherever there were Men.

THE

THE behaviour of the best and greatest men among the people of God, under the following kings, enforces the same duty with equal clearness and energy. The succession was frequently changed, and fell to the lot of Princes who seem to have had little claim to obedience but that which is founded in public utility. The most illustrious of the Prophets lived under very unpopular and wicked Kings; *Elijah*, and his disciple *Elisha*, in the reign of *Ahab* and *Jezabel*; *Isaiab*, in that of *Abaz*; *Jeremiah*, in that of *Jeboiakim* and *Zedekiah*; and yet they distinguished themselves by a deference to the Government they found established; and were so far from encouraging in the People a spirit of discontent, that their whole behaviour was a lesson of submission and respect. — *Jeremiah*, when *Jerusalem* was a heap of ruins, and the throne of *Judah* entirely overthrown, still speaks of
King

King *Zedekiah* with the greatest reverence* :” The thinking and deserving part of the people gave every mark of attachment to a Government, even after it was subverted : and the prison and chains of the Prince did not lessen, in the estimate of a Prophet, the majesty of the Legislature, nor hinder him from reverencing the Laws of his Country in the person, who, by his Character, should have been the Guardian of them.

ON the same principle, the great founder of the *Persian* Monarchy, though an Idolater, is styled “ the Anointed of the Lord † ;” and *Nebuchadnezzar*, who carried pride and impiety so far as to claim divine honours, is, nevertheless, addressed by a Prophet in this pompous speech, “ You are the King of Kings, and “ the God of heaven has conferred

* *Jer. Lam.* 4. 20.

† *Isai.* 45.

“ on

“ on you royalty, power, and empire
 “ and glory * :” and the People of
 God are commanded to pray for the
 preservation of this Prince, and his
 son *Belshazzar*, and other Heathens
 under whom they lived; for which
 order the inspired writer assigns a mo-
 tive, the weight of which is felt by
 every one, “ because their own tran-
 “ quillity depended on the flourishing
 “ state of the Government under
 “ which they lived.” *Abab* and *Je-
 zebel* had caused the Prophets to be
 put to death; and though *Elijah* ex-
 postulates with Almighty God on that
 subject, he did nothing that could fa-
 vour sedition: and the Prophets them-
 selves had wrought prodigies in favour
 of the King and for the defence of the
 Kingdom. *Elisha* behaved in the same
 manner in the reign of *Joram*, *Abab*’s
 son, and no less wicked than his Fa-
 ther. Nothing could be more out-

* *Baruch*, ch. i. ii.

rageous

rageous than the impiety of *Manasses*, who is said, by way of excellence, if I may speak in this manner, to have sinned, and to have made *Israel* sin against God, whose worship he would have abolished: and yet *Isaiab* and the other Prophets, who reproach him with his crimes, never let fall a single word which could indispose the People to his government.

THE same principle and practice has been perpetuated under the Christian dispensation, and those, whom we glory to have been our Ancestors, distinguished themselves by it. It was under the reign of *Tiberius*, not only an infidel, but one of the worst of men, that the Son of God said to the *Jews*, “ render to *Cæsar* the things “ that belong to *Cæsar* ;” to pay tribute to *Cæsar*, which was a public acknowledgment of his authority and their allegiance. St. *Paul* appeals to the

the Emperour, and acknowledges his jurisdiction : he orders public prayers to be offered up for all Kings and Princes, and this ordinance was made in the reign of *Nero*, the most detested monster that ever disgraced human nature ; and the Apostle makes the public tranquillity the reason of these supplications. We have seen the terms with which both he and St. *Peter* enjoin submission to the Princes of their respective states ; and we all know what Princes those were in whom the holy Apostles would have their followers respect the order of God.

IN consequence of these sentiments, the Christians, though persecuted during 300 years, never once entertained a thought of causing any disturbance in the empire ; and their dispositions, on this head, are set forth in *Tertullian*, and through the whole course of the Church history. They
prayed

prayed for the Emperours in the midst of those torments, to which they had unjustly condemned them. “ You
 “ act a very becoming part, cries out
 “ *Tertullian*, equitable Judges! in tearing from the Christians a soul, which
 “ pours itself out in prayers for the
 “ government *.” The son of the great *Constantine*, though a protector of the Arians, experienced an inviolable fidelity in the members of the Catholic Church; and the Apostate, his successor, who endeavoured to re-establish idolatry, found the Christians equally faithful and zealous in his service. The succeeding Princes, who left the communion of the Church, *Valens*, *Justinian*, *Zenon*, *Basilicus*, *Anastasius*, *Heraclius*, *Constans*, who banished the Catholic Bishops, and even the Popes, and committed every kind of cruelty on those who refused to subscribe to their errors, never saw

* *Tert. Apol.*

their

their authority disputed by the Catholics: and during 700 years, as the great *Bossuet* has observed, we do not read of a single instance of the Government being disturbed on the pretence of Religion. In the eighth Century, the whole Empire continued faithful to *Leo*, a native of *Isauria*, the Protector of the *Iconoclasts*, and a declared enemy of the Catholic Church: and under his Son *Copronimous*, who inherited his errors and cruelty as well as his crown, the Eastern Christians only opposed patience to persecution. But at the fall of the Empire, when those who governed it could scarcely defend the East, to which they had confined themselves; *Rome*, given up a prey for almost 200 years to the people of *Lombardy*, was constrained to implore the succour of the *Franks*, and to withdraw herself from Masters
who

who took no further concern about her.

THE state of oppression, of which I have given instances in the preceding article, and several others which might be produced, though, as has been said, they do not authorize the sufferers to overt acts of hostility, yet they allow those who are ill at ease to endeavour at more desirable circumstances. That Mankind, therefore, might be provided with every necessary instruction on an affair of such moment, the inspired writings have informed us what means of redress are to be made use of by those who think themselves injured or oppressed by the Government they live under: and those who must be supposed to have best understood the spirit and meaning of these instructions, have given us in their own behaviour the clearest comment on them.—When God was about to free his

his people from the bondage of *Egypt*, and the tyranny of *Pharaoh*, he did not allow them to proceed in a hostile manner, though against a King, who had treated them with the utmost inhumanity.—They petitioned in respectful terms, to go and sacrifice to God in the Desert, three days journey from the Capital ; and if it is to be presumed, that Princes will not refuse the equitable requests of particular persons, much less will they deny paying a regard to the remonstrance of a considerable body of their People. *Pharaoh*, hardened as he was, received, from *Moses* and *Aaron*, the complaints of the *Israelites*, and admitted to his presence the Representatives of the People, who complained of their grievances, and said, “ why dealest thou thus with thy servants * ? ” — The behaviour of the same People, when their ruin was resolved, at the

M insti-

* Exod. v.

instigation of *Aman*, was conducted with the like moderation. The Queen, who was of that nation, presents the petition in behalf of her Countrymen, and the People offer up their prayers that it may be attended with success.—I might produce several similar instances of the most eminent Persons, whilst *Rome* was yet Pagan; and, afterwards, under Emperours, who attempted to establish *Arianism*, and other erroneous doctrines, with a zeal, not less furious and cruel than that Idolatry, which would have abolished Christianity.

It can never, therefore, be deemed a breach of that respect which is due to the Government from the whole Community, if any part of it remonstrates on hardships they lie under, and petition for a redress. Those who approach the Throne on this errand cannot fail of being graciously heard by
a just

a just and humane Prince, and by a mild and equitable Legislature, when the grant of the favour is not made the condition of their submission. This plea has still greater weight when the hardships were imposed in times and circumstances, in which the present Sufferers are no more concerned, than the Prince and Legislature, we have the happiness to live under, were in inflicting them.

If the *monthly, weekly, and daily* Critics of the History of the Life of Cardinal *Pole* are pleased to represent such principles and dispositions, and a conduct guided by them, as inconsistent with the public welfare and tranquillity, the Author has nothing more to do than to take no further notice of objections, which can only injure those who have not temper to overlook them; and let censure and opinion take their course; but this declaration seemed

seasonable, and what he owed to himself, to his Religion, and to the Public; in case the Public thinks fit to interest itself in this Discussion. This he knows, that he loves and reverences his country, that he means well, and wishes every good and happiness to it, and that nothing shall ever be able either to change or weaken this disposition.

THE course of the work, indeed, necessarily led him to several facts, which are very blameable: but this is no more an argument of a writer's want of love and regard for his country, than taking notice of the barren and unpleasant spots would prove a surveyor's ill will to it, because his plan had taken in faults and blemishes, which accuracy did not allow him to overlook or conceal. Nor is he the first, or the only person that has mentioned these facts, and made such obser-

observations on them, as, without much seeking, come volunteers to the reader's mind, and are of that sort, of which the Poet says, *quæ spectator tradit sibi*. And he has taken particular care that the transactions which chiefly fill the times and persons, which are concerned in them, should have Vouchers who will never be suspected of having exaggerated their defects.

As to any mistakes, with which he has been taxed, not as a member of the Community, but as a writer; those who have advanced them, are very welcome to enjoy their own thoughts, and bring over their Readers to them, provided the whole, or any part of the charge has been made out against him. He is not so arrant an Author, as to desire others should not be rightly informed, because he has been in the wrong; and he says this

with the greater sincerity, as where the case has happened, a mistake it was, not a design. He has, moreover, too real a respect for the Public to trouble it with wrangles on facts, or dates, or authorities, of little or no consequence, which may please a Caviller, or amuse a mere Critic, but will hardly entertain a Reader who is every thing else but that.—What has been said concerning the truth of the facts that are alledged, is meant to extend to the justness of the reasoning on them, which has been equally attacked.—The charge, likewise, of Plagiarism, which has been brought against him, is likewise submitted to the decision of every equitable and intelligent Reader, when he has collated the passages; but not to the spleen of a determined Adversary, who sets out with no other view than to find fault. But, if the language, the descriptions, the images, the drawing

drawing of the characters, and, what the French term, *l'ordonnance du Tableau*, the disposition of the whole piece, be the Author's genuine product, he does not see how he can be treated as a Plagiary. He gives a history of facts which happened 200 years ago, and, consequently, must have been related by others, and, sometimes, very differently. He has not only consulted original documents, but, also, intermediate writers, whose authority appeared warrantable: and he has not swelled his Notes with endless and unnecessary references to books and Authors sufficiently indicated throughout the whole Work.

I SAID, a little above, I should not engage with the Writers against the history of Cardinal *Pole's* Life, in replies and rejoinders; and I might have added, that I was very unequal to such a conflict. My Antagonists have

given me to understand this by the manner in which they have already treated both the performance and the author. I shall exemplify their strength in this kind of warfare, in the two following instances, which shew that the rage of being Critics may make people forget they are Men.—The *motto* prefixed to some late *Animadversions* places Mr. P. with *impious men, and declared enemies, impiis hominibus et hostibus*; and besides a great deal of cold and ill-timed pleasantry, the epithets of *insolence, malignity, and virulence*, are bestowed on him and his work, through twelve sections of a voluminous censure, like a bloated Tympany, swelled to near 600 pages: he is accused, within the compass of a single page, of *rancour and bigotry—of alledging passages falsely, ignorantly, and impertinently—of wilful misrepresentations* (p. 23): he is said, to *think it no sin to calumniate* (p. 193)

to

to have a very bad heart and very filthy ideas (p. 209); one, who from the generosity of his heart, rakes up every thing he can collect or mistake (p. 217); one, who has the utmost contempt of his Readers, and the highest opinion of his own importance and authority (p. 321): he is taxed with taking an infamous pleasure in aspersing and blackening the manners of the Reformers by false representations (p. 397, at the bottom): he is bid to be ashamed, if he knows what it is to be ashamed (p. 451): he is accused of impudent falsehoods, which can only proceed from an utter abhorrence of candour and truth (p. 511), &c. &c.

IN an Appendix to these Animadversions, by another hand, Mr. P. is associated to the fraternity of Block-heads, Bigots, Fanatics, and Hypocrites—He is taxed with not having even a tolerable share of learning and

knowledge—of being a mere borrower from others; and a Brother of the religious order of Mendicants: and then, to make the character complete, he is represented as void of every moral and christian virtue, of which a catalogue is subjoined. App. Numb. I.

IF the facts and passages produced by these Censurers, and their reasoning on them, have as little claim to fair dealing and justness, as their manner of writing has to good breeding, they are two of the many, who verify the observation,

That want of decency is want of sense.

Truth itself, almost, would be disapproved of under such a disguise; what reception, therefore, must those qualifications meet with, which, in place of being an aid to the Reader's judgment, are only made use of to mislead it, and excite the most vulgar and abject passions in its stead? For, what-

whatever these Gentlemen are pleased to think, such language cannot be a credit to the subject or the writer ; or do any prejudice either to the work or the author, they are employed against. They may, therefore, rest satisfied, it will never be returned on themselves by him, on whom they have, undeservedly, and without the least provocation, bestowed it.

I COULD not overlook, without reproaching myself with great ingratitude, the obligation I have to three Gentlemen, to whom I am no otherwise known, than as the Author of the History of Cardinal Pole ; and am not acquainted even with the name of two of them. Soon after I had published the Work, I received, from an unknown quarter, an anonymous letter, wherein the Writer had collected, with great precision and accuracy, the oversights he had remarked through the performance,

ance, and says, " he thought so much was due to an Author, who in many particulars had given him pleasure; though, in the main, their ways of thinking were egregiously unlike : " but lets me know, at the same time, with equal candour, that he should not look on himself precluded, by this friendly office, from lending his assistance to any one, who shall undertake to animadvert on the history of the Cardinal.

T. S. Esq; procured me another of the above-mentioned Criticisms, from a Gentleman, who had shewn them to him, and consented I might see them, provided his name was suppressd.

THE third was sent to me by a learned and ingenious Clergyman of the church of England, with a signification of good will, which I can never forget, though I have not his leave to make use of his name.

BUT

BUT though I am not permitted to acknowledge who they are, to whom I owe the advantage of these remarks, to which the Reader is obliged for the correctness, in which the Work is now offered to him : yet these strictures have afforded me an opportunity of signifying that a respect for Truth has been of more weight with me than any other consideration, and that I was no sooner admonished of my mistakes, but I acknowledged and corrected them.

I MAKE no doubt but the humanity of my Readers will excuse the inaccuracies, to which the early part of a life passed in foreign Countries, and having been chiefly conversant in foreign languages, gave occasion. To these checks on correctness in the English tongue, there was joined another hindrance to accuracy, the want of a proper Corrector of the Press, when the Work was drawn off. If the Author
should

should appear again in print, care will be taken that the inconveniences arising from the above-mentioned causes, be avoided; and such subjects made choice of as can neither raise objections, or stand in need of an Apology.

EMENDATIONS of ERRORS of the PRESS,
and of other MISTAKES in the History of the LIFE
of Cardinal POLE.

PART I.

Pag. Line

- ix 5 **F**OR *Tune*, read *Time*.
 8 20 **F**or *Lambinus*, r. *Landinus*.
 16 21 for *Bessano*, r. *Bassano*, as it is p. 153.
 27 6 in the margin, 1523, r. 1524, that
 being the true date of the transaction
 there mentioned, as also the year which
 succeeded *Clement's* election, for he was
 elected Nov. 19, 1523.
 32 11 for *John Stockter*, r. *John Stokesley*;
 for though in the best editions of *Era-*
mus he is called *Stocklerus*, it should be
Stocseius. He was Fellow of the same
 College in which the Cardinal was
 educated, and might have been his Co-
 temporary

Pag. Line

- temporary, and was afterwards Bishop of *London*. The Author has rectified this mistake, p. 131, in the *second column* of the note, last line but two.
- 32 11 last line of the note, for *Pet. Bembo*,
r. *Paul Bombas*.
- 38 19 for *London*, r. *Lincoln*.
- 57 8 for *wreck*, r. *wreak*, and elsewhere, viz.
p. 122, l. 18. p. 130, l. 16. p. 228,
l. 14. p. 246, l. 4. The word *wreck*
has a very different meaning from *wreak*,
which should be substituted to it in
these places.
- 63 18 "left him by *as total* a desertion, &c." does *total* admit of *as* before it?
- 66 16 for *Profelute*, r. *Profelyte*.
- 81 in the Contents, *Replies to a letter of both Houses of Parliament to him*. This reference belongs to sect. III. where it occurs, p. 184. and therefore should be placed in the contents of that sect.
- 98 14 for *Bunet*, r. *Bunel*.
- 105 2 from the bottom, after *sole*, add, or *upper Robe*, from, &c.
- 110 last line, for *diwined*, r. *devined*.
- 117 Note, col. 1. l. ult. instead of "*great Grandson, Roper*, r. *Son in law, Roper, and his great Grandson*."
- 140 Note, col. 1. for *Grabbins*, r. *Crabbins*.

Pag. Line

- 145 9 for, *and Formosus*, r. *and the Successor of Formosus even*, &c.
- 148 17 for *Christianity*, perhaps, it should be *Christendom*; as also p. 322, l. 6. from the bottom, p. 332. l. 14, p. 336. l. 16, p. 378. 380. 387. *Christianity* signifies the Christian religion, not the collective body of Christians, expressed by *Christendom*, which is the sense in these places; as it is again, p. 355. l. 6. where the Pope is called, *the common Father of Christianity*. In the second Part, p. 191. l. 1. the Writer calls *Christ the Author of Christianity*, and very justly, because he was the Founder of the Christian Religion.
- 156 16 for *Scripando*, r. *Seripando*; the same error of the Press to be corrected, p. 392. 405.
- 157 16 for *framed*, r. *famed*.
- 162 last line but one, it is supposed the four following words, *it is no wonder*, have been omitted after, *that*; and the sentence should run thus, *that it is no wonder the motley*, &c.
- 167 14 after *twenty* is an omission of the number *eight*, which is supplied p. 214. l. 1. and p. 217. l. 7. from the bottom.

Pag. Line

- 171 *Promisses, Biass,* are generally written with a fingle *s*; as p. 210, *Skeleton* with a fingle *l*; and *attoned* with a fingle *t*.
- 187 6 *precaution*, perhaps *persuasion* would be more proper, as it is l. 3.
- 203 6 for *ascendants*, r. *ascendant*,
205 and 206, for *Cochley*, r. *Cochleus*, as it is p. 358.
- 206 11 for *Canons*, in *Thuanus*, it is *Canonicæ Scripturæ*.
- 213 first note, supply *anno 27 Hen. VIII*.
- 219 12 *their disapprobation has* went no farther, and Part II. p. 155. *Edward's reign* had went *the lengths*, &c. and elsewhere. I don't remember to have seen *went* used as a participle. It should be, *had gone*.
- 220 15 after *century*, add, *but one*.
- 240 in the margin, for 1070, r. 1076.
- 246 16 for *Thomas*, r. *Nicholas*.
- 254 last line, for *tentative*, r. *attempt*.
- 290 1 for *Veres*, r. *Vere*.
- 302 2 for *Circumcilliones*, r. *Circumcelliones*, from *circum* and *cella*, a sect of *Donatists* in *Africa*.
- 303 last but one, for *Bagnaria*, r. *Bagnarea*, as it is p. 297.

Pag. Line

- 311 in the margin, 25th; it is the 27th in the contents and in the Pedigree.
- 313 6 it seems that the word *lineal* might be omitted, as the Daughter of the Duke's elder brother (Henry VIIth's Queen) was living.
- 319 21 for *Vienna*, r. *Vienne*. *ibid.* l. 4. from the bottom, for *Bâle*, r. *Basil*, as also p. 155. 386. 418.
- 324 in the margin, for 1508, r. 1518.
- 327 14 for *Adrian V.* r. *VI.* as it is p. 26.
- 336 Note, for *Bria*, r. *Brix*.
- 338 6 for *Gils*, r. *Gild*.
- 339 7 for *Baget*, r. *Paget*, there is likewise a mistake in the place referred to in *Collier*.
- 340 Note, for *Reynal*, r. *Raynal*, as at page 259. n.
- 347 Note, for *Genebrand*, r. *Genebrard*.
- 350 16 for *Aldus Manutius the younger*, r. *Paul Manutius*: and for *Paul IV.* r. *Pius IV.* as it is in the Preface, p. ix. x. and 437, *Madrucius*, this name is written *Madrucchi* at p. 356. 418. and *Madrucchio*, at p. 333. 404.
- 378 10 for *Constance*, r. *Constans*.
- 387 5 for 21st of March, r. 19th, as it is p. 386. l. 2. *ibid.* l. 4. from the bottom, instead of *first*, r. *second*.

Pag. Line.

- 388 1 for *five*, r. *above four*. *ibid.* for *Poiffi*,
r. *Poiffi*, as it is spelt, p. 390.
- 406 15 after *Laines*, add, *who, on other Articles*,
was heard with great approbation, in
the general, &c.
- 407 12 after *have been*, insert *but*.
- 410 16 for *six*, r. *ten*.
- 415 for *Laynes*, r. *Laines*, as at p. 366, 389.
- 419 6 for *seventeen*, r. *seven*.
- 444 11 omit the following words, *of the*
deanery and clofe of Westminster.
- 451 7 from the bottom, for *Borghefe*, r *Far-*
nese.
- 452 13 for *Navara*, r. *Badajox*, in Latin *Pax*
Augusta, from whence the adjective
Pacensis is formed, as may be seen, p.
381. 455. 457. in the note.

P A R T II.

- v and vii. and p. 239, for *Francis E.* r.
Henry II.
- viii twice for *Julius*, r. *Paul*.
- 3 Notes, col. 2. l. 3. for 1562, r. 1563.
as at p. 102, n.
- 4 in the margin, the date which here is
the 22d Sep. in the contents is the 26th.
- 6 in the margin, for *ibid.* r. *id.*

11 Note,

Pag. Line

- 11 Note, col. 2. l. last but one, for *Montacute*, r. *Montagu*.
- 12 13 for *Brandon*, r. *Gray*, which was her Father's name: her Mother's was *Brandon*.
- 13 and 14, for *Robert Lord Guilford*, r. *Lord Guilford Dudley*, as p. 16. last line.
- 17 19 for *Winchester*, r. *Exeter*.
- 18 In two places, for *Godwell*, r. *Goldwell*; so again, p. 27, and 168, and 228.
- 9 line from the bottom, for *St. Asaph's*, *St. Asaph*.
- 21 18 perhaps *rites* would be more proper than *rights*.
- 33 for *Thordon*, r. *Thorndon*.
- 34 for *Jane Gray*, r. *Grey*.
- 35 for *Jernigan*, r. *Jernegan*.
- 38 3 It is conjectured, that *she* should be inserted before *began*.
- 40 for *Kitchen*, r. *Kitchin*.
- 44 for *Bude*, r. *Buda*.
- 61 16 for *27th*, r. *25th*.
- 63 the date in the margin should be the *29th of July*, instead of the *11th*.
- 65 in the margin, for *July*, r. *June*.
- in the Note, for *cited*. r. *transcribed*.
- 71 first marginal date, for *11*, r. *12 Nov.*
- as it is in the octavo edition of, the Statutes

Pag. Line

- Statutes (*Chambers*, 1763) examined by the inroll. so again, p. 74. l. 7. from the bottom, the same date is to be rectified.
- 93 6 for *Ad Præmunire*, r. *Ad of Præmunire*.
 102 Notes, col. 2. l. 1. for 1544; r. 1554.
 104 the first marginal note, for 10th, r. 20th of May, at least, *Burnet* puts down the latter.
- 108 for *Alba*, r. *Alva*, as at p. 111.
 116 instead of *the Master of Sentences*, we say *of the Sentences*.
 Notes Col. 2, l. 4. for 1156, r. 1159. And the language of the University is not *lesson*, *lessons*, but *lecture*, *lectures*.
- 117 for *Linacer*, r. *Linacre*, as Part. I. p. 5.
 121 last note, for *Heylianis*, r. *Heylinianis*.
 123 Note, *Reg.* omitted before *Reginaldi Poli*; so in p. 142. Notes, Col. 2. so twice in p. 165, notes.
- 125 3 from the bottom, for *Innocent IV.* r. *Eugenius IV.*
- 132 1 for *sixth*, r. *seventh*.
 134 1 from bottom; the *substantive Metropolitan*, in English, always means a Person; here then should we not read *the Metropolitan* or *Cathedral Church*? So, in the foregoing page, l. 5. from the bottom, *a* might be omitted before *Metropolitan*.

Pag. Line

- 140 *Otho* and *Othobonus* cannot, with propriety, be styled *Primates*, neither having been Archbishops of Canterbury or York, but Legates sent from Rome in the 13th Century.
- 141 Note, col. 1. should it not be 1562 ?
- 142 Notes, col. 2. for *Turverville*. r. *Turberville*.
- 143 1 for Nov. 11, r. Dec. 2, as may be seen in *Wilkins*, iv. 120. 131.
- 152 N. col. 2. l. 1. for p. 131, r. 331.
- 154 N. col. 1. last line, for *Vol. 2*, r. *Vol. 1*.
- 156 N. col. 2, l. 3, for *P. Ochin*, r. *B. Ochin*
- 170 7 from the bottom, for *Sir John Fresham*, r. *Sir Thomas Tresham*.
- 171 1 for *former*, r. *latter*.
- 185 N. col. 1. l. 2. for *Regist.* r. *Regio*, last line, for 314, r. 315.
- 187 N. col. 2. for 1553, r. 1533.
- 190 for *Beccatelli*, r. *Becatelli*.
- 198 N. col. 1. l. 3. for *Adrian IV.* r. *VI.*
- 18 for 1533, r. 1536.
- 206 N. col. 2. for *soloniæ*, r. *solonæ*.
- 212 1 *Alafius* is in English *Lewis*.
- 13 for *Paul*, r. *Julius*.
- N. for 122. r. 157, for *Smyth*, r. *Smith*.
- 217 13 I doubt if the *Arm* be the seat of a *Catarrh*.
- 230 for *Shrewsbury*, r. *Salisbury*.
- 231 for *Marura*, r. *Magura*. Be-

BESIDES these mistakes, which my obliging Censurers have rectified, I have sometimes, both in the Cardinal's Life, and in the Discourse on Theology, used the *preterit* instead of the *participle*, as in this instance from *Addison* (Preface to his Travels) Mr. Miffon *has wrote*, for *has written*: this manner of speech, tho' authorised by our best Writers, is a great corruption, as Doctor *Lowth* has, with much judgment, shewn in his excellent *Introduction to English Grammar*, p. 88, &c. where he observes that the abuse here taken notice of, has been long growing upon us, and is still making further incroachments.

The E N D.

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